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THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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"The hearts of the children shall turn to their fathers."

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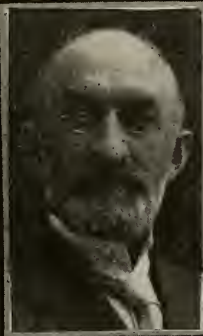
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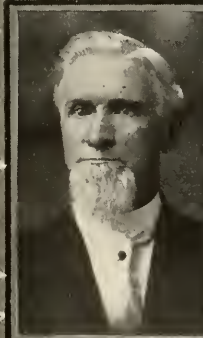
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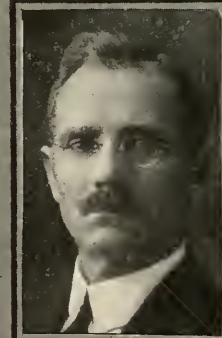
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THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JANUARY, 1916.

THE GENEALOGICAL SOCIETY OF UTAH AT THE INTERNATIONAL CONGRESS OF GENEALOGY.

When the proposition was presented to the Genealogical Society of Utah of holding an International Congress of Genealogy in San Francisco in connection with the Panama-Pacific International Exhibition, it was warmly welcomed by the Society's officers and members; and the promoters of the Congress were assured that the Genealogical Society of Utah would do all in its power to help make the undertaking a success. To this end, committees were appointed to work up an interest in the project and to look after the organization of a big excursion to the Congress.

The General Board of the Relief Society also took an active part in encouraging its members who are interested in genealogical work to join the big excursion. The Genealogical Society, the Relief Society, and many of the Stake organizations appointed delegates to attend the meetings of the Congress.

On Thursday, July 22, 1915, at 4 p. m., the "Utah Genealogical Special" pulled out of the Union Depot at Salt Lake City, over the Oregon Short Line to Ogden. Here quite a number from the north and from Idaho joined the party, and when the train drew out westward over the Southern Pacific, there were fourteen cars, filled with happy excursionists.

Through the Great Salt Lake over the wonderful Lucin Cut-off the train sped; then as evening came, across the Nevada deserts; then next morning the Sierra Nevada Mountains, up the winding canyons, through the snow sheds, and down to the hot Sacramento Valley; then along the lowlands to Oakland and the cool Bay, and then late in the afternoon by ferry to San Francisco.

Saturday the 24th was Utah Day at the Fair. Most of the excursionists caught their first sight of the wonderful Exposition that day, and participated in the celebration which took place at the Utah Building. The following account of this affair is taken from a San Francisco paper:

"The Governor of Utah, the Mayor of Salt Lake City and the President of the 'Mormon' Church joined with some 3,000 loyal sons and daughters of the Beehive State yesterday afternoon in the celebration of Utah Day at the Exposition.

"The Governor, William Spry, planted a tree, native to the State of which he is the chief executive, and received a box of jewels from the tower from the exposition. The Mayor of Salt Lake, Samuel C. Park, asserted that all that is necessary to become enamored of the Utah metropolis is to 'come and see it.' And the President of the 'Mormon' Church, Joseph F. Smith, spoke feelingly of pioneer days and of the hardihood of those that made the desert blossom.

"Dr. G. B. Pfoutz of the Utah Commission, was chairman of the day and explained at the outset that, next to the Nation's natal day, the 24th day of July was the day nearest the hearts of Utahns. It was on that day, sixty-eight years ago, that the pioneers, headed by Brigham Young, first entered Salt Lake Valley.

"'They fed and furnished with supplies the men on their way to California during the gold rush two years later,' said Dr. Pfoutz, 'so that Utah is really the father of California.'

"This deduction was provocative of frequent allusion by the later speakers, each of the California representatives assuring the Utahns that they were glad the matter of parenthood was established at last.

"Governor Spry, after felicitating the exposition builders upon their work, declared that Utah's mission in the West is to co-operate with the other Western states and build an empire.

"'And we are going to do it,' he said. 'The Panama Canal is to work the destiny of the future as it relates to the West.'

"Discussing what Utah had already accomplished, the Governor said: 'We have builded cities and towns. We have educated our children and taught them correct principles. There are no more loyal people in the land than there are in the State of Utah. They are God-fearing people. They love the flag. And, as for our boys, of whom these High School Cadets are very good samples, they are growing up with a love of the country in their hearts. While we are not bringing them up as soldiers, we believe in equipping them for any emergency that might arise. All of Utah hasn't the population of San Francisco, but we are spending \$5,000,000 a year on education.'

"Mayor Park set forth succinctly Salt Lake's claim to recognition, stating among other things that it was the center of the richest mineral area in the world.

"President Smith told of his trip across 'the plains' in 1848 and of visiting San Francisco in 1854. He closed his impressive speech with invoking a blessing on the people of California and those who had made the Fair a possibility.

"Frank L. Brown of the exposition directorate extended the

official welcome. Others who spoke were: Mayor Rolph of San Francisco and Chester H. Rowell, representing Governor Johnson. No small feature of the program was the singing of Emma Lucy Gates, one of Utah's gifted daughters, and of the Ogden Tabernacle choir.'"

Most of the visitors spent Sunday in attending the services of the Latter-day Saints in San Francisco and in Oakland.

On Monday afternoon a reception was given in the Utah Building in the Exposition grounds by the Genealogical Society of Utah and the Relief Society to the Officials of the Exposition and the visiting delegates to the International Congress of Genealogy.

Tuesday the Genealogical Society of Utah held three meetings in the Auditorium, Civic Center. It was thought that inasmuch as there would be such a large number of Utah genealogists present, it would be fitting to hold a number of meetings, and exhibit by actual demonstration, the work the Utah Societies were doing in the way of teaching practical genealogy. To this end, the following program was prepared and carried out:

At 10 p. m. a demonstration was given of class work in genealogy, taking up the subjects of Sources of Information, and Methods of Recording. At 2 p. m. this work was continued with the subjects of Approximating Dates, Numbering, and Work in the Library. Mr. Nephi Anderson and Mrs. Susa Young Gates conducted the lesson work in these meetings.

At 7:30 p. m. the hall was crowded to its utmost capacity.

President Anthon H. Lund presided at the meeting.

After the opening exercises, President Lund gave a brief address of welcome.

Vice President Charles W. Penrose delivered an historical address on the Genealogical Society of Utah.

Joseph F. Smith, Jr., Secretary-Treasurer of the Society, then addressed the meeting on "Utah as a Melting Pot for the Nations."

President Joseph F. Smith spoke on "Reminiscences of Pioneer Days."

Miss Emma Lucy Gates, the Utah prima donna, sang, "O Ye Mountains High."

A report of The Genealogical Extension Work in the Relief Society was given by Mrs. Elizabeth C. McCune.

The International Congress of Genealogy met the three following days in the room which the Utah Society had occupied. The delegates and visitors from Utah, Idaho, Arizona, and Nevada swelled the attendance, and many of them took an active part in the deliberations. Joseph F. Smith, Jr., was made chairman of the Committee of Ways and Means and also a member of the Committee of Permanent Organization. Mrs. Gates was made a member of the Program Committee, the Committee of Permanent Organization, and the Committee on the Establishing of a National Bureau of Vital Statistics. A report by the Committee of

Ways and Means that the proceedings of the Congress be published in the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE was adopted by the Congress. These proceedings were published in full in this magazine for October, 1915, together with a three-page picture of the members of the Congress.

On Thursday afternoon at the Utah Building, the Exposition officials presented bronze medals to the Genealogical Society of Utah and to the Relief Society. President Anthon H. Lund received the medal for the Genealogical Society and in his acceptance speech referred to the good work of the Genealogical Society of Utah. President Emmeline B. Wells, in her response, called attention to the fact that the first car load of flour which reached stricken San Francisco eight years ago, came from the Relief Society of Utah. Another car load sped to the Mississippi sufferers, and one went to distant China.

Thursday evening the Genealogical Society of California gave a reception in the Fairmont Hotel to the delegates to the International Congress of Genealogy.

Saturday morning, July 31, the Utah Genealogical Special pulled out of San Francisco for Los Angeles. Stops were made at Santa Cruz to see the Big Trees and at Pacific Grove and Monterey. In the evening, the train went on, arriving in Los Angeles Sunday morning.

Sunday was spent for the most part in attending the Sunday School and the services of the Latter-day Saints in their beautiful and commodious chapel, which was crowded with the great influx of visitors. Many of the leading brethren and sisters of the party occupied the time in brief discourses and in testimony. Specially impressive was the testimony borne by President Emmeline B. Wells regarding the character and personality of the Prophet Joseph Smith, whom she had personally known.

Sunday night, the party spent on the train to San Diego. Monday was occupied in seeing the city and surrounding points of interest and the Fair. Monday night the train returned to Los Angeles. While most of the party went on by the special train to San Francisco Tuesday afternoon, many remained in and about Los Angeles for a more extended visit. The main party reached San Francisco early on the morning of August 4. From the Ferry Station they went on board one of the Southern Pacific's steamers which ply up the Bay and the Sacramento river. The day was spent most delightfully, the big, roomy steamer-deck allowing for freer movements in the way of social gatherings. At midnight the party again boarded the train, at Sacramento, then continued up over the mountains, and next day across Nevada, arriving in Salt Lake City during the night of August 6. This last part of the journey was a most delightful one, as the day was spent in merrymaking, in reciting and singing songs composed for

the occasion, and in other ways having a "jolly good time."

President Joseph F. Smith and party went to California on a train just ahead of the "Genealogical Special." After meeting with the sessions of the Utah Genealogical Society in San Francisco at the Civic Center and at the Fair, they visited other points in California and then returned home earlier than the main party. Those who were with President Smith were, President Anthon H. Lund, President Charles W. Penrose, Mrs. Mary S. Smith, Mrs. Romania B. Penrose, Mrs. Julia B. Nibley.

Those who constituted the party going with the "Utah Genealogical Special" are, as far as could be obtained, here given, listed by stakes from which they came:

MEMBERS OF THE "GENEALOGICAL SPECIAL."

Alpine.—Mr. and Mrs. N. H. Heiselt, American Fork, Utah; Sadie Mills, Pleasant Grove.

Bannock.—Mr. and Mrs. L. J. Durrant, Thatcher, Idaho; Mrs. Catherine Sorenson, Lago, Idaho.

Bear Lake.—Miss Caroline Johnson, Miss Nina Johnson, Mr. J. T. Peterson, Mrs. Hannah Peterson, Ovid, Idaho.

Bear River.—Mrs. Sarah M. Fridal, Mary S. Peterson, Bear River City, Utah; Miss Hazel S. Fridal, Tremonton, Utah; David E. Manning, Mrs. Margaret W. Manning, Mrs. Effie C. Wilcox, Garland, Utah.

Bingham.—Mr. R. L. Bybee, Rigby, Idaho.

Blackfoot.—Mr. James Duckworth, Mr. A. N. Yancey, Blackfoot, Idaho.

Boise.—Kittie E. Dixon, Manard, Idaho.

Boxelder.—Mr. and Mrs. B. C. Call, Mr. and Mrs. Jesse W. Hoopes, Mr. and Mrs. Nels Jensen, Miss Martha Evans, Miss Eliza Hanson, Miss Phebe Harding, Mrs. Zina Jensen, Miss Olivia Jensen, Miss Ada Johnson, Mrs. Rose H. Neeley, Mrs. Olga Standing, Miss Eliza Thompson, Brigham City, Utah; Joseph Hubbard, Willard, Utah.

Cache.—Mrs. Nancy H. Cobbledick, Mr. and Mrs. Frederick A. Mitchell, Fredrick Scholes, Miss Caroline Scholes, Mrs. Susan A. Sewell, Elizabeth F. Wilson, Logan, Utah.

Cassia.—Mrs. Luvina Bates, Mrs. Tina I. Jack, Mrs. Louisa Nielsen, Mrs. Priscilla Worthington, Oakley, Idaho.

Cottonwood.—Mr. and Mrs. William L. Turner, Murray, Utah; Mrs. Agnes M. Merrill, Salt Lake City.

Davis.—Mrs. Clara Bartholomew, Bountiful, Utah; Mrs. Jane J. Eldredge, Woods Cross, Utah; Mrs. Cecelia Steed Klingler, Farmington, Utah; Mr. and Mrs. Thomas L. Timms, Centerville, Utah.

Deseret.—Mrs. Ann E. Lyman, Oak City, Utah.

Duchesne.—Mrs. Aroetta Holgate, Duchesne, Utah.

Ensign.—Mrs. Emmeline B. Wells, Mrs. Elizabeth C. McCune, Miss Lillian Cameron, Mrs. Amy B. Lyman, Mr. and Mrs. James B. Walkley, Mrs. Emily W. Stockdale, Miss Louetta Brown, Mrs. Elizabeth M. Brown, Mrs. Lucy A. Clark, Mrs. J. C. Edwards, Mrs. Elizabeth M. Felt, Miss Florence Ivins, Miss Augusta Ivins, Miss Lillie Knight, Miss Carrie Patrick, Miss Elizabeth Patrick, Mrs. A. J. Pendleton, Miss Claire Pendleton, M. Sarah Burton, Miss Emily Smith, Miss Edith Smith, Mrs. Eliza A. Caldwell, Miss Elizabeth Caldwell, Mrs. Emily C. Adams, Master Caldwell Adams, Mr. and Mrs. Edward E. Jenkins and sons Elmer, Irving, Harold, and Jack; Mr. and Mrs. Maurice Tanner, Salt Lake City.

Fremont.—Mr. and Mrs. Mark Austin, Mr. Francis Austin, Miss Lillian Austin, James Peterson, Rexburg, Idaho; Mr. James Blake, Sugar City, Idaho.

Granite.—Miss Prudence Brown, Mrs. L. T. Harrington, Miss Jennie Harrington, Miss Florence Harrington, Mrs. Daniel Letham, Miss May Letham, Miss Sarah McLelland, Miss May Ridd, Salt Lake City, Utah; Mrs. Hattie S. Woods, East Mill Creek, Utah; Mrs. John Henry Evans, Salt Lake City.

Hyrum.—Mr. and Mrs. E. J. Wilson, Hyrum, Utah.

Jordan.—Mrs. Caroline B. Sadler, Mrs. Emily Ennis, Draper, Utah; Mrs. Hulda Larsen, Mrs. Victoria Elvin, Sandy; Mrs. Carrie Johnson, Union; Mr. C. I. Goff, Mrs. Maria T. Goff, Mrs. Sabina Goff, Miss Hazel Malstrom, Miss Melissa Bateman, Miss Sadie Mills, Midvale; Mr. and Mrs. J. H. Bodell, Mrs. Sarah B. Butterfield, Miss Pearl Butterfield, Herriman; Mrs. Mary A. Orgill, Mrs. Christine Miller, Riverton; Mrs. Ellen D. Bateman, Mrs. J. A. Egbert, West Jordan; Miss Lillias Despain, Granite, Utah.

Juab.—Mrs. J. A. Booth, Neva Booth, Mr. and Mrs. David Broadhead, Mrs. Unity Chappell, Ettie Sidwell, Nephi, Utah.

Kanab.—Mrs. Artemesia S. Seegmiller, Kanab, Utah.

Liberty.—Mr. and Mrs. Joseph Christenson, Mr. and Mrs. Charles W. Symons, Mr. and Mrs. Nephi Anderson, Mr. and Mrs. Robert H. Siddoway, Mrs. Janette A. Hyde, Miss Goldie Hyde, Miss Annie Lynch, Mrs. Eleanor A. McDonald, Mrs. Laura B. Williams, Miss Arzilla Symons, Mr. William Prah, Miss Elsa Prah, Mrs. W. M. Stookey, Miss Jo-Della Stookey, Salt Lake City, Utah.

Moapa.—James A. Wadsworth, Mrs. Edna M. Wadsworth, Panaca, Nevada.

North Sanpete.—Mr. and Mrs. George Christensen, Mt. Pleasant, Utah.

North Weber.—Mrs. Georgiana G. Merriott, Mrs. Sarah A. Hart, Ogden, Utah.

Ogden.—Mrs. Vincy R. Barker, Miss Leantine M. Barker, Mr. and Mrs. Robert Cay, Mrs. Emma A. Jensen, Mrs. Rosetta J.

Shaw, Miss Catherine Wilson, Ogden, Utah; Mr. Andrew P. Renstrom, Huntsville, Utah.

Oneida.—Mrs. Nancy Beakstead, Mrs. Lucy M. Cutter, Mrs. Evadana Hart, Mrs. Phebe A. Mc Niel, Mrs. Letitia Paull, Miss May Reid, Preston, Idaho; Miss Lela Beakstead, Mrs. Amy C. Ballif, Mr. George T. Benson, Mrs. Louisa B. Benson, Whitney, Idaho; Mrs. Delilah D. Keller, Mrs. Mary Ellen Keller, Mink Creek, Idaho; Mrs. Mary Jones, Dayton, Idaho.

Panguitch.—Miss Naomi Crosby, Mrs. Mamie F. Dodds, Miss Mabel Excell, Miss Stella Judd, Miss Jane Le Fevre, Miss Pauline Sevy, Panguitch, Utah.

Pioneer.—Mrs. Annie Wells Cannon, Mrs. Gertrude L. Baird, Mrs. Esther O. Porter, Salt Lake City, Utah.

St. George.—Mr. and Mrs. Joseph Webb, St. George, Utah.

Salt Lake.—Mr. and Mrs. Joseph F. Smith, Jr., Mr. Jacob Gates, Mrs. Susa Young Gates, Mr. William R. Jones, Mrs. Jessie Penrose Jones, Miss Gertrude Brown, Miss Tamer Gunson, Mrs. Nellie D. Pugsley, Miss Edna May Davis, Miss Ida Felt, Mr. John Howard, Mrs. Elizabeth Hayward, Salt Lake City.

San Juan.—M. N. Jones, Ruth Jones, Nellie Perkins, H. H. Redd, Bluff, Utah; Parley Redd, Blanding, Utah.

Summit.—Mrs. Maud A. Johnson, Park City, Utah; Miss Margaret Salmon, Coalville, Utah.

Teton.—Mrs. Lera Clark Maughan, Driggs, Idaho.

Tooele.—Miss Stella James, Miss Emma Sharp, Vernon, Utah.

Utah.—Emma Evans, Fern Goddard, Provo, Utah.

Weber.—Mrs. Mercy R. Stevens, Miss Pearl Burton, Miss Effie Kent, Ogden, Utah; Mrs. Ada Pingree, Ogden, Utah.

Unclassified.—Mr. and Mrs. G. A. Rogers, Mr. and Mrs. Thomas Symons, Mr. and Mrs. Ezra Wilson, Mr. and Mrs. Parish, Julian Burton, Mrs. R. M. Porcher.

THE GENEALOGICAL SOCIETY OF UTAH.

BY PRESIDENT CHARLES W. PENROSE.

Delivered at the Convention of the Genealogical Society of Utah
held in San Francisco, July 27, 1915.

The Genealogical Society of Utah held its first meeting in the Historian's Office, Salt Lake City, November 13th, 1894, when arrangements were made for the organization of the Society, having for its purposes the collecting, compiling, establishing and maintaining of a genealogical library for the use and benefit of its members and others; to be educational in disseminating information regarding genealogical matters, and religious in that the great object of performing vicarious work for the dead might be promoted. The last mentioned purpose, it should be explained, is of an eminently practical character although intimately associated with spiritual and doctrinal principles.

The Church of Jesus Christ of Latter-day Saints holds as one of its fundamental tenets not only the continuation of life after death, but the distinct individuality of each person who has ever breathed the breath of life in mortality, also the conscious, intelligent responsibility of every such being, with the capability to receive or reject truth, to repent of wrong-doing, to render obedience to divine commands, and to advance in light, knowledge, experience and fitness for higher conditions. It rejects the commonly accepted notion that the separation of the spirit from the body cuts off all opportunities for reform and the attainment of salvation, but it recognizes the fact that Gospel ordinances, ceremonies, covenants and performances instituted in the Church of Christ can only be attended to in the body. Among these are baptism, confirmation, matrimony and associate ordinances, but they may be attended to by proxy, under divine direction and authority; the living can be baptized for the dead, that is to say, persons who have accepted the Gospel and obeyed its ordinances may act as proxies for the departed. A spirit person may believe, repent, receive divine favors, and be willing to obey divine commands, but cannot receive earthly ceremonies, not being in the earthly sphere. Their living descendants may act in their stead in the performance of these essential, material acts, and that which is properly performed and recorded on earth will be recorded and accepted in heaven. The genealogical work which has become a permanent feature in the progress of this Church is prompted therefore by other and higher considerations than those of family pride or any earthly interest; it springs from sublime faith in the perpetuity of the soul's existence and advancement, and the actual association of the earthly and the heavenly.

This vicarious work for the departed has been performed in

the sacred edifices specially erected and known as Temples, which are not for public worship but for the solemnization of ordinances, many hundreds of thousands of which have been attended to for the dead, and the records kept show their genealogies and relationship to the living individuals acting in their behalf. These loving labors are continued from week to week and year after year in four holy sanctuaries, and the statistics show a most wonderful and rapidly increasing totality astonishing for its numbers and the gratuitous services of the devotees engaged therein.

The leading spirits in the movement for obtaining accurate genealogical information and its recording and preservation were therefore the leaders of the Church. At the meeting of the Society already mentioned, Wilford Woodruff, President of the Church; George Q. Cannon and Joseph F. Smith, his counselors; Apostles Lorenzo Snow, Franklin D. Richards and Abraham H. Cannon, were present, also Elders John Nicholson, A. Milton Musser, James H. Anderson, James B. Walkley, George Reynolds, John Jacques and Duncan M. McAllister, who were among the original members, and at a meeting held November 19th, 1894, arrangements were made for the incorporation of the Society under the laws of the Territory of Utah, and the following officers were unanimously chosen: Franklin D. Richards, director and president; John Nicholson, director and vice-president; James H. Anderson, director and secretary; A. Milton Musser, director and treasurer; John Jacques, director and librarian; Andrew Jenson, director. At a subsequent meeting George Reynolds was added as a director. On November 20th the articles of incorporation, which had been prepared by Attorney Franklin S. Richards, were presented and discussed, and the same day were filed with the clerk of the probate court. The membership fee for entrance into the Society was fixed at \$1.00 per annum, and the life membership to be not less than \$10.00; for some time, however, it was placed at \$12.00, but is now reduced to \$10.00, with the view of making it as popular as possible.

At the beginning of 1895 the Society had 28 life members and 20 annual members. In April 1896 the terms of James H. Anderson and Andrew Jenson having expired, Charles W. Penrose (whose certificate of life membership was number 26) and William H. Perkes were chosen directors in their stead. Weekly meetings were held by the Board of Directors until June, 1897, after which meetings were held monthly. President Franklin D. Richards died December 8th, 1899, and was succeeded as president by Anthon H. Lund. All the original organizers of the Society have departed this life with the exception of Messrs. Walkley, Anderson and McAllister, but the Society has increased until at its annual meeting in April, 1915, it totaled over 1,500 life and 1,000 annual members, and additions are reported at each monthly meeting of the Board of Directors.

Following are the present officers: Anthon H. Lund, president; Charles W. Penrose, vice-president; Joseph F. Smith, Jr., secretary-treasurer; Nephi Anderson, assistant secretary; Joseph Christenson, librarian; Nephi Anderson and Lillian Cameron, assistant librarians; Joseph Christenson, Anthony W. Ivins, Duncan M. McAllister and Heber J. Grant, directors.

The library commenced with about 100 volumes, chiefly genealogies and pedigrees of English families, but the number has increased to over 3,200 volumes of genealogies collected from most of the European countries and the various States of the American Union.

On the 1st of January, 1910, the Society commenced issuing a quarterly publication entitled, "The Utah Genealogical and Historical Magazine," which has acquired a large circulation and conveys general information on historical matters and articles on subjects associated therewith, also family genealogies of importance and it has exchange with many well-known periodicals throughout the country. It is edited by Anthon H. Lund and Nephi Anderson who is the author of a number of works of general interest.

Agencies of the Society have been established not only in the United States but in several European nations, from which valuable genealogical records are frequently obtained. The work of extending the influence of the Society has been greatly aided by the activities of the Woman's Relief Society under the presidency of Mrs. Emmeline B. Wells, and of the Women's Auxiliary Organization, presided over by Mrs. Susa Young Gates, who with a number of associates has traveled extensively, organizing societies and giving demonstrations of class-work in genealogy, arousing much public interest and imparting lessons on ways and means and methods of collecting, classifying and recording genealogies; their efforts being somewhat unique and advanced in genealogical science in the United States and indeed in other parts of the world.

Valuable data have been obtained through the interest that has been aroused throughout the United States among the descendants of the founders of this great nation, and genealogical works in large numbers have been published through private enterprise and State and City institutions and publications. Indeed, a new era in genealogical life has been ushered in since the declaration by the "Mormon prophet," Joseph Smith, in 1835, of the doctrine of Salvation for the dead and of the vicarious work herein alluded to. While there is no direct association between this agitation and the Church of Jesus Christ of Latter-day Saints and its principles, the Genealogical Society of Utah is working in harmony with these interests and associations, and sincerely believes that the hand of Divine Providence is guiding the promoters and laborers in this important work, whereby the present is linked with the

past, and knowledge concerning our ancestors is coming to us as an invaluable heritage. We welcome our friends from afar and express our appreciation of their co-operative work, and hope that the efforts of this convention will open up a field of inquiry and gather fruits of worth that will be enjoyed and prized by all future generations.

UTAH AS A MELTING POT FOR THE NATIONS.

BY JOSEPH F. SMITH, JR.

(ITEMS OF PIONEER HISTORY.)

Read at the convention of the Genealogical Society of Utah held in San Francisco, California, July 27, 1915, in connection with the International Congress of Genealogy.

A few months ago a traveler passing through the fertile Utah valley in a luxurious Pullman car, on his way to the Golden State, volunteered to say, as he looked out over the cultivated fields and blooming orchards: "No wonder Brigham Young chose these well watered and beautiful valleys as a permanent home for your people."

It was the spring of the year; the fields were green with the grain of the summer's harvest; the fruit trees along the way were in full bloom and everywhere, in a land of great fertility, appeared the glorious prospect of an abundant yield. Such remarks are often made by those who hurriedly pass through our State and see conditions as they are today. How very little do they know of the early history of our State, and the almost super-human struggle of the Pioneers to make "the wilderness and the solitary place glad for them," and "the desert rejoice and blossom as the rose."

It was a very different aspect that confronted the small, but determined band of pioneers as they entered the valley of the Great Salt Lake, July 24th, 1847, and took possession as the first permanent settlers of the great inter-mountain region. The soil, they found, was hard and sunbaked. There was little vegetation save the stubby growth of salt-grass, grease-wood and sage that covered the valley, and the few willows and cottonwood trees that stood on the banks of the canyon streams. The scene was most desolate and uninviting. The Pioneers attempted to plough, but the ground, unconquered for so many ages, refused to yield to the plowman's share. By diverting the waters of a canyon stream and thoroughly soaking the soil, they were able to turn the earth and prepare it for the limited but extremely valuable supply of seed

which they had brought with them. And thus commenced a determined battle with the elements under adverse conditions which was to result in the conquering of the desert and the beginning of our modern system of successful cultivation by irrigation.

It must be remembered that the great Rocky Mountain region and much of the plains to the east, at that time, formed a desert that was unknown save to the trapper and hunter, and to them, little was known of the great possibilities of the inter-mountain country. The few emigrants who traversed the country, prior to that time, hurried on to the great Pacific coast. None thought of occupying the barren and apparently unproductive region of the Rocky Mountains. Bridger, the trapper and scout, was so sure that the Salt Lake valley would not produce, that he declared he would gladly give one thousand dollars if he knew an ear of corn would ripen in that valley. His view was shared by others who were acquainted with the region.

Even Daniel Webster, not many years before, during a discussion in the United States Senate, regarding the building of a mail route from Independence, Missouri, to the Columbia River, expressed his views in the following well chosen words:

"What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable, and covered to their very base with eternal snow? What can we ever hope to do with the western coast, a coast of 3,000 miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it is now."*

*It is only fair to say that the authenticity of these alleged remarks credited to Daniel Webster has been disputed. Professor Albert Bushnell Hart of Harvard and others claim that Daniel Webster never made any such disparaging speech pertaining to this western country, notwithstanding the fact that this purported excerpt has been in current use for a great many years. Without absolute proof, we should be willing to give that eminent statesman the benefit of the doubt. However, others who have made speeches as absurd as this are on record, showing us the general understanding, by our statesmen, at that time throughout our country in regard to this vast western region.

Senator George H. McDuffie of South Carolina made a speech in the United States Senate, January, 25, 1843, on "A Bill for the occupation and settlement of the Oregon Territory," in which he disparaged the value of this section of the country to the United States. This speech is given in the Congressional Globe of the 27th Congress, 3rd session pp. 198-201. The following is a portion of his remarks:

"Now, it is one of the most uncalculating measures which was ever brought before the Senate. For whose benefit are we bound to pass it? Who are to go there, along the line of military posts, and take possession of the only part of the territory fit to occupy—that part

Washington Irving, after a thorough study of the journals of Captain Bonneville, the explorer and trapper, wrote of this region as late as 1843—but two years before the “Mormon” exodus towards the west, as follows:

“Some new system of things, or rather some new modification, will succeed among the roving people of this vast wilderness; but just as opposite, perhaps, to the habitudes of civilization. The great Chippewayan chain of mountains, and the sandy and volcanic plains which extend on either side, are represented as incapable of cultivation. The pasturage, which prevails there during a certain portion of the year, soon withers under the aridity of the atmosphere, and leaves nothing but dreary wastes. An immense belt of rocky mountains and volcanic plains, several hundred miles in width, must ever remain an irreclaimable wilderness, intervening between the abodes of civilization, and affording a last refuge to

lying upon the sea coast, a strip less than one hundred miles in width; for, as I have already stated, the rest of the territory consists of mountains almost inaccessible, and low lands which are covered with stone and volcanic remains, where rain never falls, except during the spring; and even on the coast no rain falls, from April to October, and for the remainder of the year there is nothing but rain. Why, sir, of what use will this be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory. I wish to God we did not own it. I wish it was an impassable barrier to secure us against the intrusion of others. This is the character of the country. Who are we to send there? Do you think your honest farmers in Pennsylvania, New York, or even Ohio or Missouri, will abandon their farms to go upon any such enterprise as this? God forbid. If any man who is to go to that country under the temptations of this bill, was my child—if he was an honest and industrious man, I would say to him, for God’s sake, do not go there. You will not better your condition. You will exchange the comforts of home and the happiness of civilized life, for the pains and perils of a precarious existence. But if I had a son whose conduct was such as made him a fit subject for Botany Bay, I would say in the name of God, go. This is my estimate of the importance of the settlement. Now, what are we to gain by making the settlement?”

Hon. James A. Seddon of Virginia made a speech in the House of Representatives September 7, 1850, on a “Bill to establish the territorial government of Utah,” the house being in committee of the whole. This speech is found in the Congressional Globe of the 31st Congress, 1st session, pp. 1772-1775. In part Mr. Seddon said:

“ * * * From all the residue, I fear, the southerner with his property must be held forever excluded from the wide domains and exhaustless treasures of California by positive prohibition, now consummated and ratified by the legislative sanction of this Congress, and from the whole extent the designation of New Mexico, both by the supposed operation of Mexican law, and the well known determination so recently evinced by the people on whom present power is conferred to exclude the institutions of the South. The only chance remaining to the South is in the isolated desert portion of the Great Basin, which has been abandoned, from its worthlessness, to the Mormons, and even in regard to that, I wish now to test whether there is really to be, on the part of the South, the privilege of participation in its enjoyment.”

the Indian. Here roving tribes of hunters, living in tents or lodges, and following the migrations of the game, may lead a life of savage independence, where there is nothing to tempt the cupidity of the white man. The amalgamation of various tribes, and of white men of every nation, will in time produce hybrid races like the mountain Tartars of the Caucasus. Possessed as they are of immense droves of horses, should they continue their present predatory and warlike habits, they may, in time, become a scourge to the civilized frontiers on either side of the mountains; as they are at present a terror to the traveler and trader." (Bonneville, Putnam and Sons ed. pp. 515-517.)

Such views as these seem very strange to us today with our clearer vision, but such were the honest opinions based on observation and contact with the great arid valleys of the Rocky Mountains on the part of those who wrote and spoke of them. Such views, however, were not shared by our Pioneers, who two years after Irving wrote, were on their way towards this uninviting country. It was in vain that Bridger and others familiar with conditions in the Salt Lake Valley tried to turn them into other and more promising regions. But the great leader, Brigham Young, was not to be turned. For, let it here be said, uppermost in his mind was the remarkable prediction of his predecessor, the Prophet Joseph Smith, who, on the 6th of August, 1842, at Montrose, Iowa, declared that the "Mormon" people "would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements and build cities, and see them become a mighty people in the midst of the Rocky Mountains."

While the "Mormon" people left their homes reluctantly, "willingly because they had to," as one great man declared, yet their exodus from Nauvoo to the west was with the assurance that they would find a worthy abiding place in the region scouted and condemned by statesmen of our nation, for their Prophet, in whom they had implicit faith, had declared it unto them.

It was July 24th, 1847, when the Pioneers entered the Salt Lake Valley. They had made the journey from Winter Quarters on the banks of the Missouri River, to the valley in about 102 days, building roads, fording streams and cutting a passage through mountain gorges, blazing the way for the companies which were preparing to follow. The original company was composed of one hundred forty-three men, three women and two children. Of this number as far as we can determine, twenty-one were natives of New York, fourteen were natives of Vermont, eleven of Ohio, ten of Massachusetts, four of Pennsylvania, four of Connecticut, three of North Carolina, two of Illinois, two of Virginia, two of Maine,

three of New Hampshire, two of Mississippi, two of New Jersey, three of Tennessee, and one each of Alabama, Indiana, South Carolina, Kentucky and Rhode Island—nineteen states of the Union, a large majority at that time. Five were natives of Canada, four of England and one each of Ireland, Scotland, Denmark, Norway and Germany. It is remarkable that without premeditation these pioneers should have been gathered from nearly every state in the Union and the various countries of Europe from whence most of our stable immigration has come. It is reasonable to believe that the others whose place of birth we do not know, were from just as wide a range of territory. Five days after the arrival of the Pioneers they were joined by a detachment of about one hundred fifty men from the "Mormon" Battalion, which served in the Mexican war, and about fifty immigrants from Mississippi. The first few days in the valley were spent in exploring, surveying and laying out a city; in ploughing and planting, with the hope, although the season was far advanced, of raising a crop before the autumn frosts set in. They ploughed eighty-four acres and planted them in corn, potatoes, beans and other products of the soil.

Monday, August 2nd, the survey of Salt Lake City was commenced, also on the 10th the building of "The Old Fort," or stockade, which was erected on the ten acres now known as Pioneer Park, as a protection against hostile Indians. They also erected twenty-seven log cabins and were engaged in various other pursuits towards the establishment of a permanent home for themselves and the people who were to follow. Wednesday, August 18th, nearly one-half of the Pioneer company commenced to retrace their steps towards Winter Quarters, to assist their families and the exiled immigrants who were on the way to the Valley. These were followed by another detachment from the little band on the 26th. That fall between six and seven hundred wagons and about two thousand persons arrived in Salt Lake Valley, coming principally with ox-teams. While crossing the plains the immigrants were organized in companies of tens, fifties and hundreds, with a captain over each. Thus they traveled in organized form and with correct discipline governing all their movements. Each morning at bugle call they assembled for prayer, and in the evening likewise; and notwithstanding the hardships of the journey, they were buoyed up in their hopes of obtaining a haven of rest in the new Zion, where, at least, they would be free from persecution.

One thousand eight hundred and ninety-one persons with six hundred and twenty-three wagons left Winter Quarters on the Missouri river, May 31, 1848, and arrived in the Valley September 20, following. These were principally the exiled Latter-day Saints from Nauvoo, with a sprinkling from European countries. At this time there were four hundred fifty buildings in the

Fort, three saw mills had been erected, a flour mill was in operation and various necessary industries were under way.

Speaking of the arrival of the Pioneers, Dr. Richard T. Ely in Harper's Magazine, April, 1903, said:

"Anything drearier than the scene which must have greeted them when they reached the valleys among the mountains of Utah can scarcely be imagined. It was apparently a desert waste, covered with sage-brushes. They were obliged to depend upon themselves; but they had the strong leadership of Brigham Young, the Prophet and President, as well as Pioneer and Commonwealth Builder, and with him were associated other forceful personalities. The leadership which the 'Mormons' enjoyed, and the social cement of their religion binding them together and bringing about submission to the leadership, explain the wonderful achievements of the 'Mormons' in making the desert blossom like the rose, and bringing modest and frugal comfort to their large following. We have a marvelous combination of physiographic conditions and social organizations in the development of Utah under the guidance of 'Mormonism.' The agriculture pursued was irrigated agriculture, which for its success is dependent upon a compact society, well knit together. Individualism was out of the question under these conditions, and in 'Mormonism' we find precisely the cohesive strength of religion needed at that juncture to secure economic success.

"Agriculture was made the foundation of the economic life, and consciously so. Brigham Young discouraged mining and adventurous pursuits, because he had a theory of socio-economic development in accordance with which agriculture should come first, manufacture second, and mining later. It was essential that food should be produced first of all, and also there was a desire that settled habits should be acquired. Another peculiarity of the situation, namely, that the land could be made to yield a harvest only by means of irrigation, has just been mentioned, and the 'Mormons' thus became the pioneers of modern irrigation in the United States."

In 1840-50 increased efforts were put forth in proselyting throughout the world, missionary work was vigorously carried on in the British Isles, Germany, Scandinavia, France, Italy, Switzerland, Australia and many other lands, including the islands of the sea and many converts were made. In 1849 the Perpetual Emigration Fund Company was organized, the object being to make a systematic effort to assist all who desired help to emigrate from foreign lands to the body of the people in Utah. This movement was not inaugurated for speculation, but as a means of helping the poor and the needy to better their conditions in the "promised land." Those aided by this fund were expected to repay the amount they borrowed that others might also obtain assistance, thus making the fund perpetual in its working.

Between the years 1847 and 1856, there were fifty-nine companies of emigrants, comprising in all 16,911 souls that sailed from European shores bound for Utah. Five thousand more had previously emigrated, making a total of 21,911. They were principally from the British Isles, Scandinavia, Germany and Switzerland, with a sprinkling from France, Italy and other nations. They came from the factories and the mines of Great Britain, the fisheries and the dairy farms of Scandinavia, the workshops of Germany, the vineyards of France and Italy; from various pursuits and occupations wherein they were unable in the old world from the scanty pittance they received as wages, to save enough to buy a passage across the sea. Of the emigration between 1850 and 1860 it has been estimated that 28 per cent were common laborers, 14 per cent miners and about 27 per cent mechanics. There were also found in these ranks, the merchant, the doctor, the professor, the skilled engineer and artizan, the financier and the artist. Occasionally there was one possessed of abundance of this world's goods and big enough to share with his less fortunate neighbor, for they were not confined solely to the poor and the needy, the unlearned or the ignorant. They were gathered from all nations, but they were not the scum of the earth and the moral outcasts of society; they were the very bones and sinews of the nations from whence they came; the life's blood, the brawn without which nations would perish from the earth. This class, despised and trodden under foot from time immemorial by the haughty, the proud, the titled nobility, but upon whom, nevertheless, the aristocratic population depend for their very existence, are in very deed the salt of the earth. Remember, the Scriptures say it was the poor that had the Gospel preached to them, and it was the common people who heard it gladly. These pioneer immigrants who established the state of Utah, belonged to the great industrial class, honest though generally poor, that laid the foundation of our glorious nation. Among them were men of renown who fought in freedom's cause and stood in the defense of liberty. For in Utah a very large percentage of the inhabitants are descendants of the early Colonial families of New England and the border Atlantic States.

Thus "Mormonism" took hold of the dependent thousands of poor from all parts of the earth who had embraced the faith, and made them virtually independent by placing them on farms and otherwise furnishing them with remunerative employment by which they became financially free. In 1880—thirty years after the organization of Utah Territory—the population was 143,963. Of this number 43,944 were of foreign birth. There were 14,550 persons engaged in agriculture, 4,149 employed in various trades and 10,212 in mining, mechanics and factory activities. According to the state's report in 1896, the year Utah was admitted into the Union, there were 19,816 farms and of that number 17,584 were

free from incumbrance of mortgage and debt, and while conditions have not improved since the advent of the automobile and modern methods of extravagance, even today the great majority of the Latter-day Saints dwell in their own homes with clear titles.

Within two years after Salt Lake City was founded the immigration had become so great that the population could not be supported. Many parties were sent out, principally to the north and south, to form new settlements, not merely in the vicinity of Salt Lake City, but to the remote parts of the territory, which at that time extended from the borders of Nebraska and Kansas to California, east and west, and from Oregon to New Mexico, north and south. Exploring parties were sent in advance and when a site was selected a large company of volunteers followed to make the permanent settlement. In these companies care was taken that there should be a proper representation of craftsmen, that the needs of the new colony might be met; there were skilled carpenters, masons, millwrights, blacksmiths, cobblers, etc., in each company, and each individual was given some specific work to do. All performed their portion of the labor in harmony with the plan arranged. Every man was supplied with all necessary tools, a gun and other portable necessities, for individual protection and labor, ploughs, seeds and the required number of animals for ploughing, ditch building and other purposes were also provided. This labor was performed on the co-operative plan and all shared alike according to their respective needs. They were happy notwithstanding the rigorous toil required to subdue the desert places, and, as it has been written of them, they "made more progress and suffered less privation in reclaiming the waste laids of the wilderness than did the Spaniards in the garden spots of Mexico and Central America, or the English in the most favored region near the Atlantic seaboard." But let it be understood this was not accomplished without severe suffering.

The reason they were able to obtain such excellent results, is that they had a perfect organization and were loyal and obedient to the authority over them, which naturally resulted in complete co-operation and unity of purpose. Then, again, their ideas and desires were one—they were united. They had not come into this "promised land" for worldly aggrandizement, they were not like the Spaniards, seeking for gold, but to build and establish permanent homes where they could dwell in peace and unmolested worship God according to the dictates of their conscience.

As immigrants arrived in Salt Lake City, from the several states or from foreign shores, they were sent out to colonize and blaze the way for others to follow. Men taken from the looms of England, the shops of Germany and from various other dependent occupations in the cities and towns of Europe, were under the necessity of practically changing the nature of their lives. They were sent out to reclaim the desert wastes and to till the soil, and were

thus transformed into successful and independent farmers, stock-raisers, blacksmiths, and were made free landholders in a land of liberty. It mattered not if these settlers came from the four corners of the earth, speaking various languages and with trades and occupations as far apart as the two poles, new conditions coupled with the same religious views, soon welded them together into one race and people. They learned to think and to speak alike, their aims were the same, their desires mutual, and each was brought by common interest to understand the viewpoint of the rest. Thus they lived in harmony and each was interested in the progress and welfare of the whole community. Such conditions caused them to forget their nationality, for they became absorbed by their environment, truly becoming a part of the very soil on which they dwelt. They were and are loyal to their adopted country. Hyphenated Americans are practically unknown in the "Mormon" settlements of the Rocky Mountains.

As England was made the great world power that she is by conquest and mingling of Norman, Saxon and Dane with the native tribes of the British Isles, so also our country has partaken of the best life blood of many nations, which has, through inter-marriage made her strong. Likewise in Utah the amalgamation of the races has been even more complete than in the nation at large; for Utah has drawn on nearly every nation under heaven, sifting and gathering from them of their best, and, due to the peculiar circumstances that prevail and unity of purpose, is moulding out the mixture of blood a new race typically American. Her people are strong, mentally, spiritually and physically. Battling with the elements and contending with many difficulties have made them so. In patriotism they are the peers of any. They believe this is the land of Zion, a land preserved by the great I Am as an abiding place for the pure in heart. It is to them a land of refuge and liberty to the oppressed of the nations, who have come to a "land choice above all other lands," and to a nation raised up directed and preserved by Divine providence. To this land they have come from all parts of the earth, with gladness and with "songs of everlasting joy," to obtain an inheritance for themselves and children that shall endure forever.

The early settlers were taught by their leaders to produce, as far as possible, all that they consumed, to be frugal and not wasteful of their substance. The establishing of home industries was the text of many a sermon and following the advice of President Brigham Young, to draw from the native elements the necessities of life; to permit no vitiated taste to lead them into expensive indulgence, and "to let home industry produce every article of home consumption," they engaged in the establishment of many useful and necessary industries. Woolen-mills, tanneries, iron-works, saw-mills, grist-mills, potteries and other industries were established. The people learned to manufacture the articles they used and to raise

the provisions they consumed. Their clothing, though plain, was durable and the workmanship of their own hands, and of it they were not ashamed. We are told that "necessity is the mother of invention." The fact that the people of Utah were at that early day isolated by more than one thousand miles from the borders of civilization made it necessary for them to be producers of most that they consumed. Alas, in this one particular, in later years after the advent of the continental railroad, this condition was somewhat changed, and not for the betterment of the people. Not that the railroad was not a great boon, but it was so much easier to buy articles from the east than it was to manufacture them, and therefore, instead of raising that which they consumed and manufacturing their own apparel they commenced to receive supplies, in many instances inferior, from abroad.

From the time of laying Utah's foundation to the present co-operation has been a strong feature in every "Mormon" community, and while this condition has been marred by the closer communication with the outside world and the influx of people of divergent views, yet to a large degree it continues. In pioneer days houses were built, ditches were dug, fields planted, reservoirs constructed and various other community interests cared for on the co-operative plan, without the aid of money. There was no money to be had, and such was the interest of the individual in the welfare of all that his time was given gratis in such necessary labor, for he realized that he was bound to reap his portion of the benefits of his toil. Today it is largely the case, that a man who gives his time, even though it be in some labor from which he will receive his portion of the reward, feels that he must be given some monetary consideration for the time he spends. And, thus, due to labor agitation and closer contact with the outside world, with its customs, theories and established institutions, this excellent and neighborly co-operative system, to a great degree, is changed.

These modern conditions tend to destroy the unity of spirit and common interest of the individual in the well-being of the community, and to narrow down the liberal spirit in which each member showed his love for his fellow man. Self aggrandization has increased, community interest and neighborly love have correspondingly diminished. Yet, under prevailing conditions, it is hard to see how things can be different in our larger cities where the people are of all religious views and have few interests in common. Co-operation cannot dwell where there is no union; where the people are not one in thought, one in purpose and desire, and where each refuses to labor unselfishly in the common interest of all, or, where the love of money and worldly gain is paramount. In the distant settlements, however, of the Latter-day Saints, and even with exclusive organizations in Salt Lake City, co-operation still exists. For example; the grounds surrounding a church building (meetinghouse) in Salt Lake City, a short time ago needed grading

and the planting of trees and grass. The presiding officer (Bishop) in the Sunday services laid the matter before the people and called on the men to come on a certain day in the week prepared with necessary tools to perform the labor. On the day appointed the men assembled with teams, scrapers, shovels and rakes and leveled the grounds and planted them with grass and trees. While they were thus employed the women prepared the meals and in the evening all assembled in the amusement hall to celebrate by partaking of a feast they had prepared. In one of our settlements in southern Utah, a few years ago, floods caused the breaking of a large reservoir destroying the prospects of the community for it was an irrigated district where they depended upon the reservoir for the preservation of their crops. To save the community the dam had to be re-built. The people concerned consulted engineers and learned that for about \$30,000 the dam could be replaced. They tried time and time again to borrow the sum required, but failed not having suitable security to offer the banks. They then resolved to set to work without the money and build their dam by volunteer labor. In the course of a few months their dam was replaced stronger and better than before, and all it cost them besides their labor, was about \$2,000 spent for the necessary iron, cement and powder. They had their dam and were free from debt; had they borrowed, even to this day they would have been paying interest on the loan.

Let us hope, therefore, that these early ideas and methods so properly employed, by which communities were made strong, and the people so greatly benefited and knit together shall not pass away. To the contrary let us hope that conditions shall continue to be of such nature that brotherly love and fellowship shall continue among us and grow stronger day by day, that we may be one, notwithstanding the kindred, tongue or people from whence we came, that we may feel and say to each other as Ruth said of old: "Thy people shall be my people, and thy God my God."

GENEALOGICAL CONVENTIONS.—Conventions wherein class work in the study of genealogy and temple recording were conducted by Nephi Anderson in the following stakes on the dates named: Portneuf stake at Downey, Idaho, Dec. 3 and 4; Bannock stake, at Grace and Bancroft, Idaho, Dec. 5 and 6; Bear Lake stake, at Paris, Idaho, Dec. 7 and 8. There was a good representation of the wards at these conventions, and the stake authorities, together with the Stake Representatives of the Genealogical Society took an active part in making the meetings successful.

GENEALOGICAL EXTENSION WORK OF THE RELIEF SOCIETY.

Read by ELIZABETH C. McCUNE.

At the Meeting of the Genealogical Society of Utah held in San Francisco, California, July 27, 1915.

The Relief Society of the Mormon Church is an organization formed by the Prophet Joseph Smith in Nauvoo, Ill., on March 17, 1842, and is now composed of about 40,000 women. It is chiefly philanthropic and charitable in its functions.

The Society has stored wheat for half a century, for times of famine and pestilence. Nearly a quarter of a million bushels are kept by the various branches in elevators and other safe receptacles. Neighborhood nursing has always been a part of their work since 1842, and the Society has fostered Nursing classes for many years. A Council of Health was established in 1849 in Salt Lake City, in the Old Fort. Today there is a flourishing School for Obstetrics and Nursing taught by graduated physicians. There is an Industrial Insurance Department. They own halls, granaries, buildings, and stocks, all held in trust for charitable and philanthropic purposes. Forty-eight thousand dollars was collected in 1914 by the various branches, and the same amount was distributed for charitable purposes. They visit the homes of the people regularly to ascertain cases of want, to alleviate suffering, and to collect donations. The Society has no debts, but owns much property. The Society publishes a magazine, which contains the Extension Courses, and has a circulation of nine thousand. The studies embrace theology, ethics, art, literature, home science and genealogy. The branches have excellent choirs; and a choir of one hundred voices is a part of our General work, and this choir sings at the semi-annual general conferences or conventions in Salt Lake City.

The members meet weekly, to consider practical charity, and to study good books. There are 830 branches of this great Society, scattered over the intermountain states, with associate branches in Canada, Great Britain, Germany, Scandinavia, Switzerland, Australia, New Zealand, Mexico and Hawaii, and even in distressed Mexico, and war-stricken Germany, Switzerland, and Great Britain. The work is complex and far-reaching, and still goes actively forward.

The venerable and truly remarkable head of this organization is President Emmeline B. Wells, who was born in Petersham, Mass., and was acquainted with the Prophet Joseph Smith, who saw the introduction of this Society in Nauvoo, and who is still with us—eighty-seven years old—and a living miracle of God's mercy.

In 1907, the Committee of the General Board, who have in charge the extension classes, decided to take up genealogy as one

of these extension studies. The genealogical lesson work covers the following points: Sources of Information, Family Group Forms, Numbering, Relationship, At Work in a Library, and Preparation of Material for Book Form.

The Lesson Books published by the Genealogical Society of Utah exhausted a 5,000 edition in one year, and they are just now getting out the third edition of this unique and useful book.

The reports sent in from the 830 branches for the year 1914, showed an awakening in genealogical study that was startling in its intensity and wide-spread application.

Genealogical committees have been formed in nearly all of the branches, class work has been organized, and a genealogical convention was called by the General Board on the 8th of April, 1914, in Salt Lake City, Utah. The second convention will be held in October of this year. At these conventions, as at the regular classes which has been taught under the auspices of the Genealogical Society of Utah for ten years, black-board demonstrations are given, discussions are lively, and the lesson books are closely followed in the lessons which are given in the two days. Over three hundred delegates attended these conventions, and the enthusiasm displayed was both gratifying and surprising.

Two active teachers of this Extension Work have visited the great genealogical libraries in Chicago, Washington, Philadelphia, Montreal, New York, Boston, and London. They have consulted with genealogists in Germany, Switzerland, Scandinavia, and Italy, and have been active genealogists for many years.

The women of the Relief Society feel the impetus of this work, and have gladly made every effort to qualify themselves for usefulness in the study and practice of genealogy.

AN EXPLANATION.—In justice to Mr. P. H. Baskerville, author of the Baskerville genealogy, I want to make it plain that I assume all responsibility for the tables given in the article published in the April, 1915, number of this magazine under the heading, "A Debt to Royalty." In the last paragraph of the article it was my intention to assume all such responsibility. Mr. Baskerville's splendid book gave me the basis to work on (and I appreciate his work very much) but not one of the tables was reproduced from his volume.

As to the ancient families running back to Odin or Woden and the Milesian or Scottish line running back to Adam, I have heretofore considered the records apocryphal, but the more I read, the more profoundly impressed I am that the way "back to Adam" will yet be satisfactorily established. Of this I may have more to say in a later number.—Joseph E. Wilson.

TEMPLES AND TEMPLE WORK.

From Discourses Delivered at the General Conference, in the Salt Lake Tabernacle, Oct. 3, 4, and 6, 1915.

PRESIDENT JOSEPH F. SMITH.

As you all know, we have been authorized and have undertaken, to build a temple in Alberta, Canada, and we have already expended very large sums of money upon that building. It is in course of erection and is progressing rapidly. The corner stone was laid only a week or so ago. The walls are being put up and it is nearing or will be nearing, soon, its completion, and readiness for the ordinances of the house of God. We took it there—why? Perhaps just one instance that was brought to our minds yesterday, or the day before, may illustrate. A young man, who has filled a good mission and returned home, living away off in the northern part of British Columbia, still clinging to the faith and wearing the harness of his ministry, doing all that he can for the benefit of mankind, desires to get married and to be married right. He lives hundreds and hundreds of miles away from a temple; he has been on a mission for years and has exhausted all his means; he returns home almost penniless, and has found some good girl who is willing to enter life with him on the ground floor, and he says to us: "What can I do? I want to begin a home for myself, it is according to the law of nature and of God, but I haven't the means to go to the temple. Will it be right for me to be married here, and then when I get the means sufficient to go to a temple, go and be sealed for time and for all eternity?"

Well, what can you do under circumstances of that kind? All we could do was to say to him: "Go to the nearest bishop or elder of the Church that you can find, and with our permission and approval ask him to unite you in marriage for time, and as soon as you are able to reach a temple, where you can go to the altar and be united by the power of God, and not of man, for time and for all eternity, go and get your union sealed by the power of God that will unite you for eternity as well as for time, and will bring your children unto you under the bond of the new and everlasting covenant, as heirs of God and joint heirs with Jesus Christ." What else could we say to him? Nothing else, so we said it; but by and by we will have a temple up there, and those who are in these circumstances will not be compelled to waste all their substance in travel to come to a temple here. We were in hopes, not many years ago of being able to build another temple near the borders of the United States, in Mexico; but that nation's unfortunate people, oppressed by rulers ambitious for power at the cost

of the lives of their fellowmen, have driven out or expelled practically our people from their land.

Now, away off in the Pacific Ocean are various groups of islands, from the Sandwich Islands down to Tahiti, Samoa, Tonga, and New Zealand. On them are thousands of good people, dark-skinned but of the blood of Israel. When you carry the Gospel to them they receive it with open hearts. They need the same privileges that we do, and that we enjoy, but these are out of their power. They are poor, and they can't gather means to come up here to be endowed, and sealed for time and eternity, for their living and their dead, and to be baptized for their dead. What shall we do with them? Heretofore, we have suffered the conditions that exist there, and have adopted the best measures that we know how, always looking to the better and fuller requirements of the Gospel of Jesus Christ.

Now, I say to my brethren and sisters this morning that we have come to the conclusion that it would be a good thing to build a temple that shall be dedicated to the ordinances of the house of God, down upon one of the Sandwich Islands, so that the good people of those islands may reach the blessing of the House of God within their own borders, and that the people from New Zealand, if they do not become strong enough to require a house to be built there also, by and by, can come to Laie, where they can get their blessings and return home and live in peace, having fulfilled all the requirements of the Gospel the same as we have the privilege of doing here.

It is moved that we build a temple at Laie, Oahu, Territory of Hawaii. All who are in favor of it will please manifest it by raising the right hand [all hands raised]; contrary minded by the same sign. I do not see a contrary vote.

I want you to understand that the Hawaiian mission, and the good Latter-day Saints of that mission, with what help the Church can give, will be able to build their temple. They are a tithe-paying people, and the plantation is in a condition to help us. We have a gathering place there where we bring the people together, and teach them the best we can, in schools and under the various auxiliary organizations of the Church. I tell you that we (Brother Smoot, Bishop Nibley and I) witnessed there some of the most perfect and thorough Sunday School work on the part of the children of the Latter-day Saints that we had ever seen. God bless you. Amen.

LEWIS ANDERSON, PRESIDENT SOUTH SANPETE STAKE.

I am thankful for what was said to us in relation to the building of temples. My life, for twenty-seven years and upwards, has been, in a way, devoted to that work, and I want to tell you that

this work is growing among the Latter-day Saints. In the city where I live, Manti, during the nine months just past there has been an increase of more than ten thousand ordinances performed in that temple above the record of a year ago, or of any other except the opening year of that temple. The Spirit of the Lord is upon the people, encouraging them to work for the redemption of the dead as well as the living, and be diligent in preaching the Gospel in the nations of the earth. The preaching of the Gospel to the dead, and doing ordinance work for those that have probably accepted it beyond the veil, is progressing; and the Spirit of the Lord is working upon men among the nations of the earth, that their hearts are turned to their fathers, and the hearts of the fathers are turned to their children. This is evident everywhere.

We noted at the Congress that was held in California not long since, some of the effects of the spirit that is poured out upon the various nations of the earth. Delegates were there from various countries, many from our own land of the United States, expressing their great interest in this important work, the gathering of genealogies of the people, of their forefathers and mothers and other ancestors. This is a work that has been long engaged in by the Latter-day Saints, and they enjoy the blessings thereof. In the nations of the earth men, that know not why these things are, are inspired to gather together records by which the Latter-day Saints are greatly assisted to prosecute the great work of redemption for their kindred dead.

BENJAMIN GODDARD, PRESIDENT OF THE TEMPLE BLOCK MISSION.

We solemnly declare that Elijah the prophet has come to "turn the heart of the fathers to the children and the heart of the children to the fathers." This is a simple declaration but it is true. We testify that Elijah the Prophet appeared to Joseph Smith and Oliver Cowdery in Kirtland Temple. You may read the wonderful story in Section 110 of the Doctrine & Covenants. Friends ask, can this be true? Has Elijah the prophet really ministered to men in our day? This great Temple, a monument in stone, bears testimony to the faith of the Saints, that the spirit of Elijah's mission is here, for in that Holy House, day after day, year after year, thousands of our members are entering the Temple and ministering therein for the salvation of their dead. If you have opportunity, converse with these faithful workers, ask them how they feel when they enter that sacred building, and they will testify to you that the spirit of their mission is upon them. They rejoice in its saving power. They go to be baptized for their ancestry in full faith that when the departed ones, in the spirit world, receive the Gospel message that the work thus done will be efficacious. Thus do we demonstrate our faith in the mission of Elijah the prophet.

ORVIL L. THOMPSON, PRESIDENT OF MILLARD STAKE.

One of the peculiar and distinctive features of the gospel, of this latter-day work, has been the building of temples. Very early in the history of the Church, even as early as December, 1830, a very few months after its organization, it was made known unto the prophet that there should be a house built unto His name, and a promise was made that the Lord would visit it, or suddenly come to His temple. Early in the year 1831, at a council of the brethren held in Kirtland, a company of them were selected, and they were sent out into the then far west, and finally congregated in Missouri according to appointment, and there, on the 2nd day of August, 1831, a site was selected for the rearing of a house of the Lord, in Independence, Jackson County, but the building of this great temple was to be postponed for a time. And again the Lord spoke to His people and pointed out the necessity of speedily erecting such a building wherein the ordinances of His house might be properly performed. And so, revelations were again given and a place selected, and a spot dedicated for the rearing of a temple in Kirtland, Ohio, and in 1833 this work was begun, in the days of the poverty of the people, and amidst the bitterest persecution; in the days of limited numbers and means was this work begun. In 1835 the building had so far been completed that some rooms could be used for sacred purposes, and in that year some of the most glorious manifestations of the power of God and His goodness and mercy were given unto the prophet Joseph Smith, and those that were associated with him in the ministry at that time.

It is stated in the history of the Church that a glorious vision was given previous to the final completion and dedication of the Kirtland temple, in which it is said that they beheld the celestial kingdom of God, and saw the transcendent glory of the gate through which the heirs of that kingdom should enter; they saw the Father sitting upon His blazing throne and the Son at His right hand; they saw the streets of the kingdom having the appearance of being paved with gold. Many other things of a marvelous nature, and of great encouragement to the people in their distressed condition, were given to the people at that time, which encouraged them to press forward in their splendid work so that the temple might be completed, which was accomplished in the year 1836. At the dedication of that temple more of the wonderful manifestations of the power of the Lord was given, so eloquently referred to in the opening prayer of President Smart this morning, and further referred to by President Seymour B. Young, wherein the Lord was seen standing upon the breastwork of the temple, and the veil was taken from their eyes, and wonderful promises were made. The keys of the gathering of Israel, and of the blessing of the people, and the spirit of Elijah, all of these

blessings were bestowed upon the brethren on this solemn occasion. But persecution came, they were forced to leave the edifice which they had built to the name of the Lord, and to move away from that sacred spot. Another site was selected and dedicated for the erection of a temple, in Far West, but the building of it was not allowed, and again, in November, having been forced to vacate the places where they had gathered and the Church centered for a time, and found a new gathering place at Nauvoo, again the voice of the Lord comes that a temple shall be built there. As they begin upon the twelfth year of their existence as a Church, in April, 1841, again dedicatory services are held, and the operation of building a temple is again begun. Persecution continues but, amidst all the trials that came upon them our brethren and sisters were faithful to their trust, and prosecuted their labors in faithfulness under the direction of the prophet and his associates.

They were not permitted to see the completion of the temple at Nauvoo, for the Prophet and his brother were murdered by assassins in 1844, and the temple was not completed and ready for dedication until the spring of 1846. Under the leadership of Brigham Young, who took up the work where it was laid down by the prophet and his brother the patriarch, the work was successfully carried to completion, in the days of the great poverty and persecution of the people. Again they were forced to flee from their homes, but after crossing the wilderness, as they entered this valley from the canyons on our east and looked over its barren waste, the prophet of the Lord saw in vision that this was the place; and four days later a site had been selected, and on that spot designated the prophet said, "Here shall we raise the temple of our God."

And so, this has been a characteristic from the beginning, a distinctive feature of this Church, the building of temples. Then arose the necessity of a temple before this great edifice that now stands upon the Temple Block might be completed, and so in St. George, in the far south, one was erected, and dedicated, and one at Logan in the north, and another in Manti, the central part of the state, and later, in 1893, the completion and dedication of the splendid edifice that stands upon these grounds. Now we hear with joy and our hearts do rejoice at the work proceeding on the erection of a temple in Canada, and the decision to erect another at Laie, on one of the islands of the Pacific ocean. It certainly is a testimony unto us that the spirit of Elijah is operating upon the hearts of the children of men today. I bear record that in the stake over which I preside this spirit is active, and is being manifested in the labors of our brethren and sisters, particularly the sisters of the Relief Society, who have taken great interest in this work. We have not many sick nor many poor that require the charitable attention of the sisters of our Relief Society, and

therefore their efforts are being directed in preparing the records of the people for the work of salvation for the dead.

SAMUEL E. WOOLLEY, PRESIDENT OF HAWAIIAN MISSION.

Aloha no i aoukou apau. (A love greeting to you all.)

I feel that I have as much reason to rejoice this morning as any other person present, for truly the spirit of Elijah has been upon the people over whom it has been my good pleasure to preside for the past twenty years. The spirit of temple work, looking after themselves and their dead, has been in the hearts of that people for years, and now we have voted to build a temple upon a piece of ground chosen of the Lord.

That land, the land of Laie, was chosen by revelation, by a committee appointed by President Brigham Young, our President Joseph F. Smith being one of that committee. President Young appeared in spirit to one of the committee and said to him, "Upon this land we will build a temple." That was after the Church had been established upon the islands, and Lanai had been chosen as a gathering place for the Saints of that mission, and after the notorious Walter Gibson had taken advantage of the people, and procured deeds and bills of sale of all their lands, and their goats and their sheep, and their turkeys or whatever they may have had, in his own name. He was excommunicated from the Church after a committee chosen and sent by President Young had investigated his case, and the people were forced to get away from Lanai. A committee of those sent remained and sought out a gathering place that the Saints might have a home. Now, this particular land, the land of Laie, now owned by the Church since 1864, was a city of refuge in olden times, because that people are of the pure blood of Israel, and we find among them until this day rites and ceremonies that were practiced by ancient Israel, and they had cities of refuge and Laie was one of those, and it will be an eternal city of refuge to the remnant of that portion of the house of Israel.

I have felt for years that there would be a temple there, and I have put forth what effort the Lord has given me to that end trying to build up and beautify that sacred land. I believe in the near future that it will grow more than it has ever grown before, and the feeling and sentiment of the people, not only the Latter-day Saints but the sentiment of the outside, is coming toward us. A gentleman said to me only recently, he is manager of a large mercantile institution: "Mr. Woolley, if I had my way, if I were the directing authority of this institution, I wouldn't have anybody but 'Mormons' work for me." Many others have the same good reports to make of our people in that land. * * * * * So I believe that, now we have voted for a temple, when that is completed and dedicated I believe that the spirit of prejudice will

be allayed more and more, as it has been in every land and at every time we have dedicated a temple unto the Lord from the beginning.

My heart rejoices in these things, and I love that people because the Lord loves them. They are a good people, and I want to tell you they will be on hand with their means whatever they possess, if it is called for; they will be there to assist, every one of them, and we have now 9,310 souls in the mission. I believe they will come and respond cheerfully with all they have, and they will help to maintain the Temple, because that is one of the characteristics of that people. Last August the Relief Society of Honolulu gave a public feast, on a square right in the center of the city, opposite the Alexander Young Hotel, a beautiful little place, and they were asked twenty dollars for the use of it. They gave this feast. It was upon a Saturday, and they cleared \$1,265.00 over and above expenses, to erect a house for the poor at Honolulu. Before twelve o'clock Saturday night everything was cleared away, and left neat and clean, and the man in charge said, "Here is your twenty dollars, I took that because every other feast that has been given at this place has cost us twenty dollars to clear the refuse away." Another mark for our people.

I feel now as I have felt for years, that every time I hear reports from other parts of the world concerning the people, (I have talked with President Smith about these things), I feel in my heart to mark Hawaii up one, and today I feel to mark her up another one. Think of it, the only mission, I believe, since the Church was organized that is going to have a temple, and I rejoice in it. Thank God for good men that the Lord can reveal His mind and will to. I sustain them every one in my heart and in my soul; and I hope to be true, true to the people, true to the Lord, true to the priesthood, and true to the covenants that I have made, and I hope to continue faithful to the end. I hope this for all of us, and for the Hawaiian people especially, because I am most interested in them. The Lord loves them; He chose men to go there in early days, He spoke to President Cannon at Lahaina, Maui, and told him that He would lead him to a people that would receive the truth, and He did. Now there are tens of thousands of people who have joined the Church in that land, who have passed away without the Temple blessings, and there are tens of thousands who never did belong to the Church who were honest hearted. They will have to be worked for, and the Lord will have to help us to obtain their genealogies, because they haven't kept genealogy, but He can do it, He knows how, and He will do it in the right way too.

HUNTING PEDIGREES IN SCOTLAND.

BY SUSA YOUNG GATES.

The person who goes to search for genealogy in Scotland must necessarily begin his work in the governmental library in the capital of Scotland, Edinburgh. The name of this particular building where he would hunt for deeds and wills, etc., is the old register house. The general register house is divided into three separate buildings; two of them called the old register house, and one of them the new register house.

The difficulty in hunting for Scotch records is great. Two conditions confront the Scotch descendant, when he seeks to go back more than a century. One is the well-known condition which enveloped the Scotch people when the predominant church priests charged such exorbitant prices for marriage licenses. This brought about a system of marriages in Scotland which is known as the common law marriage. The sturdy Scotchman was both unwilling to bow his neck to the English yoke in this no small matter of exorbitant fees, while his canny principle of expenditure forbade him to pay out his good money when there was a way to get along without. Consequently there came about a system of marriage which is known as the common law marriage. It is so called, because it was afterward acknowledged as a marriage form, even in the courts of England, and became a part of their judicial proceedings. This form of marriage was simply an acknowledgment of two people before witnesses of their intention to live as man and wife ever afterwards. One may imagine, therefore, how many of these so-called marriages are without record, except, perhaps, in old Scottish family Bibles. To many of the Scotch Dissenters, this form of marriage was as sacred and as binding as any that were solemnized by a priest of the Catholic church, or of the English Episcopal church.

It is not with the question of its legality that this article is concerned, however. It is with the genealogical aspect of this matter; and that is unsatisfactory.

The second condition which makes record hunting in Scotland difficult, is the system which obtained among the ancient Picts and Scots of having clan surnames. Every Scotch retainer in any certain clan took the clan name with the addition of Mac, which simply meant "son of." Among the famous clan names were Allister, Dougall, Donald, Rae, Kay, Ewen, etc. Whoever was born into this clan, whether of the family itself or of the retainers or servants of the clan each took the clan name as his own, with the addition of his Christian name; so that Jock McEwen might be the son of any one of its retainers or servants. The head of

the family was simply called Ewen, or John. Euan is the Scotch form of John. It is spelled Euan, Jan, Ian and Ewan or Ewen. All the rest of the clan were McEwens, or the son of Ewen.

Do you remember the old story? Someone asked the head of the Gregor clan which was the head of the table; quick as a flash came the answer, "The head of the table is where the Gregor sits."

There were and are other little points of dwelling places, and other various genealogical clues attached to almost all of the descendants of these splendid old Scotch families. The bards kept the ancient records by word of mouth and the title families were necessarily more careful about keeping some form of recorded pedigrees, as they were landholders. The general register house which, as has been seen, was divided into the old register and the new register house, contains among other important records kept there the crown writs. These are similar to English letters patent. An earlier series of these is known as privy seals, and dates from 1498.

The register of the great seal contains various records from 1315.

Exchequer records, dating from 1474, deal with matters relating to revenue, rentals of town lands, etc., and may disclose points of interest to the pedigree hunter.

Privy council records are of varied character and importance. They consist of acts, warrants, state papers, royal letters, etc.

Last, though possibly to the genealogist, they may be the most important of all, must be mentioned:

The Sasine records, by means of which the history of real estate in Scotland can be traced much more fully than is generally possible in England or Ireland. The name "Sasine" is the Scottish equivalent of the word "seizin"—the possession of land.

The Sasine writs commence at different dates for various districts, and for the several shires in Scotland. All such registers, however, are now superceded by the general register of Sasines, which commenced in 1869.

Neither are parish registers so important a feature of genealogical research in that country as in England. The reason of this is that there was no early enactment there on the subject, the common law marriage being well nigh universal. So register keeping by the parochial authorities was, up to 1854, a purely voluntary undertaking. Since this date a register system of registration, like that in vogue in England, has been carried out.

Scotland has, like its sister countries, its own office of arms. This is known as the Lyon's office. But, apart from the general registry house, there are certain local records in Scotland which might be consulted. Chief among these are: The Book of the Sheriffs' Courts, the Book of the Royal Burghs and Ancient Episcopal Records.

There were no Herald's visitations for Scotland, but their

Sasines affect all the landed classes. The records of the Scottish universities supply information which may be valuable to the genealogist, in much the same way as those in England and Ireland. These Scottish universities are St. Andrews, Glasgow, Aberdeen and Edinburgh. The Advocates' library, Edinburgh, is a celebrated one and of printed books, such as have been recommended.

Perhaps a pedigree-hunter, when looking up a Scottish family, may rejoice in the existence of the clan system in Scotland. Even if this is regarded as a mixed benefit, it has the advantage of giving the genealogist a more limited nomenclature through which to search.

For some obscure and incomprehensible reason no Scotsman up to the year 1874, could will away his land. He could deed away his personal property or moneys and stocks and bonds, but land was not his to bequeath to his heirs. So that the pedigree-hunter who has found such a rich line of genealogical information in English wills and even in Irish wills would be disappointed when he came to look up Scotch wills. However, these papers should not be overlooked, for the searcher may find some excellent clues in which to search for his lines. The clan system in Scotland is responsible for most of this difficulty. The general register house will contain such wills as may be found in government possession. Private wills would of course be searched for in the families where they existed. The great advantage of hunting in Scotland is that the Scotch people were not restless, nor did they change their places of residence lightly, even for short distances. For centuries, families have lived on the same land and have patched up their old manor houses or castles or cottages as the case may be. Here, they dwelt for unnumbered generations, so that one clue, if it be a sure one, may well unravel generation upon generation, carrying the line back for hundreds of years. Until recently the register offices were not open to general searchers. In fact, one must obtain now a permit from some government official or well known householder, in order to make any investigations in the historical search department. But all in all the Scotch pedigree-hunter will be well repaid for his time and labor, for the Scotch people were keenly conscious of life values, and they were careful guardians of family honor and family record keeping. Indeed, they may be said to be among the noblest of earth's races.

GENEALOGICAL CONVENTION IN BEAR RIVER STAKE.—Wednesday and Thursday, Jan. 5 and 6, 1916, a Genealogical Convention was held in Garland, Utah, of the Genealogical workers in Bear River Stake. Most of the wards in the Stake were represented by interested workers. A course of four lessons was given by Elder Nephi Anderson from the Genealogical Society office. Elder James H. Hess, the Stake Representative, was in charge.

CHANNEL ISLANDS RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from page 141, Vol. 6.)

1745. Anne, fille de Mons'r Thomas Le Marchant, fils William Le Marchant, et de De Marie-Martha Mauger sa femme, est nee le 31 de Mars, 1745, et a ete baptisee le 3 d'Avril.

Suivant etient pour Parrain—Mons'r William Le Marchant de Newbury son oncle [represente par Mons'r James Le Marchant] et pour Marraines—De Marie-Anne Cooper, femme du dit Mons'r William Le Marchant [represente par De Martha Le Marchant et Dem'lle Marie Le Marchant fille de Mons'r Thomas Le Marchant].

1750. Joseph, son of Capt. Joseph Oliver (born in the parish of Heighington, county Durham, son of Thomas Oliver and of Jane Ellicoate his wife) and of Mrs. Mary Knapp, his wife, born 14 June, 1750, and christened 17 of the same month.

1758. Elizabeth, fille de Mons'r Elisee Tupper, et De Marguerite Tupper sa femme, nee le 29 d'Octobre, 1758, et baptisee le 3 de Nov. Suivant, a eu pour Parrain—Mons'r Jean Tupper son Grand-pere qui representoit Mons'r Jean Tupper son oncle: and pour Marraine Dame Elisabeth Dobree sa grand mere and D'lle Anne Le Mesurier sa Tante.

[Many entries in the baptism books take this lengthened form. By the insertion of the names of the god-parents—Parrain and Marraine—or their representatives, other closely related members of a family are often introduced, as appears from the above examples.]

1759. Ferdinand, fils de Mons'r Jean De Havilland, jun'r et de Marie Dobree sa femme, ne le 24 de Sep. 1759, et batise le 29 du meme mois, a eu pour Parrains, Mons'r Jean De Havilland, sen., Grand-pere et Mons'r Thomas Dobree, fs. Nicolas, son Oncle: et pour Marraine, De Marie De Havilland sa Grand-mere du cote paternel [represente par De Elizabeth Dobree, Grand-mere de l'enfant du cote maternel].

CATEL PARISH.

Deaths and Burials:

Charles Hardy, of York, d. 3 Feb., 1852, aged 42.

Alfred Whitehead, of Macksea [Maxey] Peterborough, d. 10 Mar., 1887, aged 31.

FOREST PARISH.

Deaths and Burials:

Charlotte, f. Joseph Plaisted, of Wallcot au Bain en Somersetshire [?Linc.], d. 14 Oct., 1784. Buried at Forest 17 Oct.

Mr. William Bannister, formerly of Winchester, d. 30 June, 1825. Buried 6 July.

ST. PETER PORT PARISH.

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1691, Ap. 20. Gilbert Deavy, merchant of Exter.

1693, Mar. 28. William Horne, a young man of Limiton [?Limington, or Lymington], was killed upon ye peere by an Irish rogge.

1693, Nov. 26. Mis Als Childe, a widow of Sir John Chipp ye younger. [In 1677, Ap. 11. The baptism of James, son of Jean Chip, jun'r, and Alix Child, occurs. Also written "Ship."]

1694, Ap. 19. John Robinson, a Scot.

1699-0, Feb. 16. Mistres Joyce Isath, widow of Master John Chip.

1704, Nov. 26. Joseph Newell, of Baston in New England.

1705-6, Feb. 23. Joseph Ufford, an Englishman of Suffolk.

1707, June 14. John Jackman, of London.

[There are several references to Protestant French refugees about this time.]

1711, Dec. 1. Matthieu Gimpson de North Yarmouth died at Guernsey.

1712, July 31. Eduard Bichopp, natif de Londres.

1715, May 5. Sr. Thomas Irlande, docteur en medecine Anglois de la Comte de Kent.

[There are a large number of military persons recorded from the garrisons at Castle Cornet and Fort St. George. Also a number of persons "of England."]

1719, Nov. 26. Nicolas Mellarsk, of England.

1719-0, Feb. 14. Haris Adam, of Portsmouth.

1720, 9ber 21. Richard Wilson, of Topson [Topsham], mariner, drowned in the Harbour.

1722, Sep. 1. Mr. Thomas Walter, s. of Mr. Thomas Walter, of Ringwood near Poole.

1729, 7ber 27. William Doubt, of Cornwall.

1736, Dec. 1. Robert Stevens, of Sincastle [?Fincastle, Perth], England, drowned.

1737, June 10. Andrews Downer, Englishman.

1738, Sep. 2. Humphrey Sudden, England.

1738, June 12. Edward Walter, master of English vessel, died suddenly.

1741-2, Mar. 8. John Causse, of the I. of Wight.

1742, Mar. 31. Mr. Charles Jewel, of Causand [Cawsand] next Plymouth.

1742, Nov. 10. Elias Allen, of Salisbury, Esq.

1743, Ap. 5. Mr. Nathaniel Joliff, of Southampton. Register in Guernsey.

1744, Ap. 25. James Harris, of Mullion, Cornwall, drowned.

1744, May 29. Robert Gilberd, of Mullion.

1749, Nov. 2. John Carter, of Hull, died. (Mate of Capt. Richard Hornby of Sunderland.)

1752, Mar. 2. Peter Blamey, of Gerrans, Cornwall.

1754, Ap. 25. George Bradbury, s. of Edward Bradbury, of Weymouth, Dorset, whereof the father and mother are now living in Portsmouth, where they dwell for these 20 years past.

1755, Jan. 17. Robert Aburrow (born in England.)

1743, Ap. 5. Richard Jews, of London.

1743, Ap. 15. George Graham, of London.

1743, June 14. Thomson Sommerton, of London.

1743, July 8. Elizabeth, wife of Mr. William Philips, of the I. of Wight.

1743, Nov. 1. Christopher Allison, of co. York.

1745, Mar. 25. Mr. Samuel Robinson, of Southton.

1745, Mar. 26. Thomas Adams, of Southton.

1745, Oct. 24. James Linch, of Limerick, Ireland.

1755, Ap. 18. Michel Marmaduke, s. of Mr. Charles Tisdall, of Dublin.

1755, May 14. John Wasell, s. of Edward Wasell and Elizabeth Guill, of Hamble, Hants.

1755, Aug. 31. Joseph Curtis, s. of ——— Curtis, of Breamore, Southampton.

1760, Dec. 8. John Wood, belonging to the Scilly Is.

1761, June 26. Richard Chalanger, of Dublin.

1762, Mar. 16. John Swas, of Pool parish.

1762, Oct. 31. Frances Reynolds (born at Elsmere, Shrop.).

1763, Jan. 18. Mrs. Jane Warrell, widow of Mr. George Curson. The said Jane Warrell and her husband were both of Islington, Midx.

1765, Feb. 1. Mrs. Ann Divier, of Portsmouth.

1767, Jan. 10. William Philips, Englishman.

1794, Aug. 28. Ralph Herring, of Whitley, Yorks.

1795, July 26. Dorothy Prideaux, widow, of William Cole, of Kingsbridge, Dev.

Burials of Glangary [Glengarry] British Fencible Regiment:

1795, Aug. 17. Alexander Macdonell, of Glenelg, Inv.

1795, Aug. 23. Angus Macdonnell, of Glenelg, Inv.

1795, Sep. 13. William Macdonald, of [?] Luthel, Inv.

1795, Oct. 4. Alexander Macdonald, of Ardnamurchan, Inv.

1795, Nov. 1. William Mills, of Glasgow, Lan.

1797, July 21. Serjeant William Eccles.

1797, Sep. 1. Elizabeth Eccles, widow of Will'm Eccles.

1802, Feb. 13. Samuel Sheerwood, 43rd Regt. of Foot.

1806, May 15. James, s. of John O'Neail, of Hartlow [?Arklow], Wicklow, Ireland.

1806, Nov. 10. William Head, chief mate of the American ship "Merrimack."

- 1809, Sep. 18. John Sherwood, of His My's *G. B. Escort.
 1812, Jan. 26. Henry Thevaites, of Hastings, Suss.
 1812, Ap. 14. William Sherwood, of the 4th G. B.
 1812, Ap. 21. William Linen, American sailor.
 1812, Oct. 6. Patrick Crummy, 4th G. B.
 1817, Aug. 19. Judith Barken, relict of Charles Smith, Esq.,
 Rochdale, Lanc.
 1819, June 5. Edward Gillam, Esq., of Cambridge, Eng.
 1820, Jan. 1. James Latton, of S. Shields, Durham.
 1822, July 10. Eliza, dr. of Rev. James Beebee, Rector, of
 Presteigne, Radnor, S. W.
 1823, Ap. 10. Mr. Thomas Mare, late of Exeter.
 1824, Aug. 6. John Robins, s. of Walter Robins, of St. Austle.
 1824, Aug. 17. Robert Davey, solicitor of Innes Temple, Lon-
 don.
 1825, Jan. 15. William Mitchell, of Berry-Pomery, Dev.
 1825, Aug. 9. Nicholas Full, out-pensioner of H. M. Dock-
 yard, Plymouth.
 1826, Dec. 17. Mr. James Bartrum, a native of Exeter, Dev.
 1827, Mar. 27. Madame Elizabeth Sayer, nee Elizabeth Bell,
 veuve de Mons'r Terry Sayer. Was by desire buried at Sand-
 wich Cemetary, Kent.
 1827, Nov. 1. Christopher Baldock, Esq., Lieut-Col. Com-
 mandant Hon. East India Company's Service. Died at Camber-
 well, Surrey. Buried at Guernsey, 13 Nov.
 1828, July 2. Mr. James Collings, of Trowbridge, Wilts.
 1828, Aug. 30. Rev. Alexander Robertson, of Edinburgh.
 1829, July 15. Mr. Andrew Wilson, of Edinburgh.
 1829, Oct. 28. William Sawtel, Esq., late Surveyor of H. M.
 Customs, London.
 1830, July 10. Samuel Harvey, of Fowey, Cornwall.
 1830, Nov. 19. Charles Weeks, of Swanage, Dor.
 1831, May 8. William Cochrane, of Carew, in the seaport town
 of Pembroke.
 1831, Sep. 15. George Knot, a native of Newport, I. W.
 On a ship:
 Mary Ann Grut, b. 17 Ap., 1816, d. 8 Sep., 1830; aged 14 y.
 4 m. 3 wks.
 Henriete Grut, b. 20 Ap., 1817, d. 18 Sep., 1830; aged 13 y.
 5 m. 2 days.
 Pierre Grut, d. 26 July, 1826; aged 49 y. 8 m.
 [Ages are very seldom recorded before June, 1831, in this
 register.]
 1833, Jan. 6. John Chamberlain, of Exeter, Dev.; aged 49.
 1833, July 26. Mr. Thomas Leigh, of Dartmouth; aged 84.
 1833, Sep. 3. Ewebank Leefe, of New Malton, Yorks; aged 56.

*Glengarry British.

- 1833, Dec. 12. Charles Miles Thompson, of Kingston, Dor.; aged 52.
- 1834, Jan. 16. George Mordaunt, Esq. (late of Lambeth, Surr.); aged 79.
- 1834, Mar. 16. Susanna Diamond, relict of Robert Tozer, of Bath; aged 70.
- 1834, Ap. 23. John, s. of Charles Mason, of Chelmsford, Essex; aged 26.
- 1834, July 20. James Bynam, of Richmond, Surr.; aged 80.
- 1834, Aug. 31. Robert Arscott, of Plymouth; aged 24.
- 1834, Nov. 6. Capt. Charles Creswell (late of Chichester); aged 60.
- 1834, Dec. 9. Capt. Robert Keen, R. N., late of Dawlish, Dev.; aged 83.
- 1835, May 3. Thomas Cole, of Buckfastleigh, Dev.; aged 39.
- 1835, Oct. 16. John Reed (Plymouth); aged 25.
- 1835, Nov. 20. Lieut. William Horton, R. M. of Coalbrooke Dale [Shropshire]; aged 42.
- 1836, July 22. Edmund Alanson, late of Liverpool; aged 48.
- 1836, Oct. 15. William Robertson, of St. Fergus, Scotland; aged 83.
- 1836, Nov. 16. Elizabeth Bloye Herd, of Tavistock, Dev.; aged 28.
- 1837, May 28. Martha, wife of Charles Cox, a native of Salisbury, Wilts; aged 55.
- 1837, June 2. Catherine Martin, Plymouth; aged 20.
- 1837, Oct. 9. William Currie, Esq., of Scotland; aged 57.
- 1837, Dec. 15. John Gardner, a native of Up-Lyme [Uplyme], Dev.; aged 55.
- 1838, May 17. Eliza, dr. of Matthew Freeman, of London; aged 23.
- 1838, July 2. Caroline Kitt, wife of George Knott, of Plymouth; aged 50.
- 1838, Nov. 3. William Pritchard, vicar of Great Wakering; aged 52. [Also two infant children about the same time.]
- 1839, Ap. 24. Henry Shoolbred, late of London; aged 49.
- 1839, July 9. John Patterson, of Stonehouse, Dev.; aged 39.
- 1839, July 10. Henry Hebert Adams, of Bristol; aged 54.
- 1839, July 29. Mr. George Thomas, of Pembroke, S. W.; aged 53.
- 1839, Aug. 6. Mary Gummer, relict of John Davie, of Bridport; aged 76.
- 1839, Sep. 12. Mary Richards, relict of Samuel Elliott, of Topham [Topsham], Dev.; aged 78.
- 1839, Sep. 18. John Trangansa, of St. Stephen, Cornwall; aged 51.
- 1839, Sep. 19. Elizabeth Barnes, of Mitcham, Surrey, wife of James Anderson; aged 73.

- 1839, Oct. 3. Ann Roberts, Saltash, Cornwall; aged 25.
 1840, Jan. 4. Henry Chamberlain, of Tiverton, Dev.; aged 73.
 1840, Jan. 18. William Brown, Esq., of Hatton Garden, Holborn; aged 60.
 1840, Jan. 25. The Rev. John Evans, of Llanarth, Card.; aged 72.
 1840, Ap. 10. Stephen De Craven Oliver, of Bath; aged 46.
 1840, Ap. 17. Edward Harrison, of E. Coker, Som.; aged 61.
 1840, May 17. John Kitts, of Pinn, Dev.; aged 56.
 1840, May 30. James Ede, of Hounslow, Midx.; aged 25.
 1840, Aug. 18. Alexander Kerr, a sailor from near Glasgow; aged 20.
 1840, Aug. 22. William Hampshire Wright, of Bloomsbury, London; aged 40.
 1840, Oct. 9. James Patrick Stuart Roe, s. of Hamilton Roe, M. D., Esq., of Hanover Sq., London; aged 22 y, 5 m.
 1840, Oct. 10. Lucy Barke, dr. of James Barke, of Birmingham; aged 28.
 1840, Nov. 4. Anthony Duffy Swinton, Esq., of Gorget [?Gawdy], Saham Sporle Halls, Norfolk; aged 73 y, 2 m.
 1841, Feb. 24. John Hankey Sweeting, Esq., of Kilve [Klive] Court, Som.; aged 32.
 1841, Mar. 2. Maria Louisa, wife of Henry Laporte Smith, of co. Limerick; aged 36.
 1841, May 7. John Symes, of Martock, Som.; aged 71 y, 10 m.
 1841, Oct. 5. Ann, dr. of Linell Hodder, Uplime, Dev.; aged 22.
 1842, Jan. 13. Elizabeth Grant, of Portsmouth; aged 26.
 1842, Jan. 19. Ann Adginten, veuve de Thomas Rice; aged 58.
 1842, Jan. 22. John Mason, of Bampton, Dev.; aged 32.
 1842, Feb. 4. Caroline Chedzoy, of Stoke St. Gregory, Som.; aged 16.
 1842, Ap. 20. Mr. Ellis Hall, born at Rochdale; aged 32.
 1842, May 3. Mary Burham, Hastings, Suss.; aged 53.
 1842, May 14. Thomas Brown, native of Newburn, N'land; aged 63.
 1842, June 15. William Lumby, Esq., of Lincoln; aged 63.
 1842, Dec. 29. John Huckin, of Chelsea, Midx.; aged 75 y, 6 m.
 1843, Feb. 16. Emma Brock, of Heavitree, near Exeter, wife of Daniel Birkett, Jun'r, of Upper Clapton; aged 33 y, 2 m.
 1843, Feb. 23. George Wilcock Booth, Esq., of Bristol; aged 29.
 1843, Ap. 14. Jabez Bunting, Jun'r; aged 27.
 1843, May 9. Daniel Gamble Stead, of Leeds, Yorks.; aged 25.
- THREE Channell Islands GENE MAG EJB
- 1843, May 18. William Hender, St. Twino [?Winnow], Cornwall; aged 46.
 1843, Aug. 10. Catherine Arthur; aged 60.

1844, Jan. 22. Mrs. Mary Colebrook, of Culford, Suff.; aged 70 y, 2 m.

1844, Mar. 19. Henry Tamblinson, from Plymouth; aged 78.

1844, Ap. 8. Charlotte Turner, relict of Edward Cartwright, of Gloster; aged 77.

1844, Ap. 10. Mary, relict of Henry Gillman, Esq., of Rockhouse, Cork, Ireland; aged 76.

1844, July 3. Thomas Saltern, of Boscastle, Cornwall; aged 66.

1844, July 25. George Nobbs, of Weymouth; aged 40 y, 5 m.

1844, Sep. 27. Silvester Murly, s. of Edward of Merriot, Som.; aged 56.

1845, Jan. 30. George Coryndon, s. of George, of Plymouth; aged 33.

1845, Feb. 1. William James, of Cross Combe, Som.; aged 53.

1845, June 25. John Vile, of Bedminster, Dor.; aged 31.

1846, Feb. 3. James Harper, Esq., of Edinburgh; aged 40.

1846, July 1. John Hawkins, of Ashburton, Dev.; aged 25.

1849, Sep. 3. James Larkin, England; aged 77.

Appended is a list of names frequently repeated in the records of this parish, more particularly in 17th century: Allen, Allez, Bailey, Batiste, Bichard, Blondel, Brehaut, Brouard, Brown, Le Cheminant, Collenette, Collings, Dale, David, De France, De Garis, De Jersey, De La Mare, De L'Cree, De Mouilpied, De Potron, De Sausmarez, Des Perques, Dobree, Domaille, Dore or Dorey, Dumaresq, Eyres, Ferbrache, Fo(r)ster, Frecker, Gallienne, Gardner, Gibaut, Giffard, Gray, Green, Grut, Guilbert, Guille, Guilliard, Hamilton, Harris, Hawkins, Henry, Hichin(s), Hottoen, Hughes, Ingrouille, James, Jamowneau, Johnson, Jehan, Jeremie, Jones, Lambie, Langlois, Le Cocq, Lee, Le Febure, Le Fevre, Le Gallois, Le Huray, Le Lacheur, Le Lievre, Le Mesurier, Le Lenfestey, Le Normand, Le Page, Le Patourel, Le Pelley, Le Pordevin, Le Prevost, Le Quesne, Le Retilley, Le Tissier, Letoc or Letot, Lihou, Lowe, Macdonald, Machon, Mahy, Maingy, Mann, Marquand, Marquis, Martin, Matthews, Mauger, Mellis Miller, Mitchell, Mollet, Moore, Moullin, Naftel, Nant, Nicolle, O'Brien, Ogier, Ollivier, Page, Pallot, Peddle, Perry, Phillips, Pitcher, Priaulx, Price, Queripel, Randall, Renouf, Richard(s), Robert(s), Robilliard, Robin(s), Robison, Rose, Ross, Rougier, Roussel, Rowe, Sarchet, Sarre, Sauvary, Sebire, Simon, Smith, Snow, Stephens, Steven, Stewart, Stuart, Tardif, Taylor, Thomas, Torode, Touzeau, Tupper, Valpied, Vaudin, Vidamour, Webber, White, Williams, Wincey, Winter, Wright, Young.

As some of the volumes are unindexed this may not include all the families resident in the parish in the 17th and 18th centuries. But as the list is taken from the baptism book, it is, I believe, a fairly inclusive one of those raising families at that time.



Amy Brown Lyman



Elizabeth C. McCune



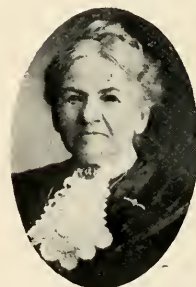
Janette A. Hyde



Priscilla P. Jennings



Emmeline B. Wells



Sarah Jenne Cannon



Carrie S. Thomas



Susa Young Gates



Edna May Davis

THE PRESIDENT AND MEMBERS OF THE STANDING COMMITTEE OF
GENEALOGY AND TEMPLE WORK ON THE GENERAL BOARD OF THE
RELIEF SOCIETY.

GENEALOGY IN THE RELIEF SOCIETY.

BY SUSA YOUNG GATES.

One of the most interesting phases of genealogical research work presented at the International Congress of Genealogy in the Panama-Pacific International Exposition was that of the extension class work of the great Relief Society of the Church of Jesus Christ of Latter-day Saints. It must be understood that the Woman's Committee of the Genealogical Society of Utah, under the direction of the Board of Directors of the Society, had been at work on this subject for a number of years, preparing and publishing lesson programs and putting the study and practice of genealogy on a sufficiently firm pedagogical basis to permit expansion for this purpose among the members of the Church. As early as the winter of 1907-8 a class was organized by Mrs. Susa Young Gates, with the sanction and approval of the officers and recorders of the Salt Lake Temple, and classes were held in the old Lion House under the auspices of the Daughters of the Pioneers. Elders Joseph Christenson, Duncan M. McAllister, Joseph F. Smith, Jr., and others gave lectures to this class, covering a period of a number of weeks, on matters of concern to those who were interested in the gathering of genealogy and the salvation of the dead. These classes were continued weekly under the direction of Mrs. Susa Young Gates for some time. Later, the suggestion was made that it would be a very proper thing for the Relief Society of the Church to take up this work in this excellent organization and teach the sisters the necessity of record keeping and the importance of gathering genealogical data that would be of great worth in the work of the salvation of the dead. This suggestion met with the approval of the First Presidency of the Church, and under the auspices of the Genealogical Society of Utah, the matter of genealogical research and temple work was commenced.

At first the work met with many difficulties. Two long trips were taken by Mrs. Gates and Mrs. Elizabeth C. McCune in the interest of the work, one to Canada and later through southern Utah. On these trips classes were held and instruction given in various matters of vital interest to the people connected with this great subject of genealogical research. On the 14th day of September, 1913, an opportunity offered and the suggestion was given in the General Board of the Relief Society that during the October conference a genealogical convention should be appointed and that delegates be called to attend from all the stakes of Zion. After much discussion, it was finally decided that the convention be postponed until the following April. Meanwhile, the proposal to introduce lesson work in the Relief Societies had been ac-

cepted by the General Board and at once the suggestion was offered to make one of these extension courses cover the subject of genealogy. This idea was at length adopted and lessons were prepared which were modifications of the lessons already prepared by the Genealogical Society of Utah, under whose auspices the sisters worked. In January, 1914, the first number of the Relief Society Bulletin was published and contained the first of the series of ten lessons for this extension class work on the subject of genealogy. These lessons appeared monthly during the year. On January 22, 1914, at a meeting of the General Board of the Relief Society, it was decided to hold a genealogical convention during the April conference and a standing committee was appointed in the General Board of the Relief Society. The committee was: Elizaeth C. McCune, Susa Young Gates, Janette A. Hyde, Sarah Jenne Cannon, Priscilla P. Jennings, Carrie S. Thomas, Edna May Davis and Sarah M. McLelland.

It should be stated here that previous to this at the general conferences of the Church, genealogical meetings had been held on several occasions in the Assembly Hall under the auspices of the Genealogical Society of Utah, at which matters were discussed and an interest aroused in genealogical work.

The Committee appointed by the General Board sent out circular letters to each stake advising the officers of the step taken and suggesting that stake and ward genealogical committees be formed. This suggestion was complied with, and calls came back for teachers and stake genealogical conventions. The Board was compelled to seek for expert teachers from the ranks of the Utah Genealogical Society.

The call for a general genealogical convention of the Relief Society met with enthusiastic response from all the stakes. Genealogy had already become—thanks to the labors of the Utah Genealogical Society—a popular subject and study.

The three-day convention held on the 4th floor of the Bishops Building on April 7th, 8th and 9th, 1914, was a marvel of dispatch, efficiency and inspiration. The hall was crowded with over 400 delegates from most of the stakes of Zion. The closest attention was paid to the lessons which were full of interest and information, while the closing session was a feast of glorious inspiration. No greater revelation of the intelligent womanhood throughout this Church was ever made than in the splendid representatives sent by the stake Relief Societies to attend this convention.

The subjects covered were: "Introduction," which included instructions concerning note books, "Sources of Information," "Special Care of Genealogical Material," "Value and Danger of Family Tradition," "The Need of Accuracy in the Arrangement of Family Groups," "Approximating Dates," "Numbering," "Clothing for the Dead," "Temple Regulations," "Preparing Sheets for Temple Use," "Heirship," "Relationship," "How to Secure Genealogical Material," and "At Work in a Library."

These were the subjects which were outlined for 1914 and the alert stake officers who took this brief convention course qualified themselves to return to their homes full of zeal and information for their future usefulness. Other general conventions have been held or rather special meetings have been given over to the genealogical committee of the Relief Society during the October and April semi-annual conferences of the Relief Society.

Class work was at once introduced throughout the Society, which has been both interesting and profitable. The guide lessons for 1915 carried on the lesson work in genealogy covering other phases of the work to be accomplished. For 1916 the General Committee are focusing their endeavors on a universal preparation of individual genealogical data for every one of the 40,000 women included in this great Society. This individual information covers not only the usual data of birth, baptism, marriage and death, but also emphasizes the removal from city to city, missions or journeys taken, the appointing of the individual to positions in the Relief Society or other organizations and date and name by whom set apart. A few eugenic facts are included also in this schedule, such as the color of the eyes and hair, the weight, height and physical well being or otherwise of the individual. The Society not only requires the individual members to prepare a sheet of data concerning themselves but also to provide a similar one for the husband and for each of the children and grand-children. This is a tremendous effort put forth into the genealogical world of statistics. Nothing more impressive can be suggested than to realize that over 40,000 women during the year 1916 will not only carefully write out their own genealogy and eugenic data but that they will also prepare similar data of their husbands and children. Furthermore, not only will this data be available for their own use, they are also required to furnish duplicate sheets to file in the archives of the Relief Society.

Here, indeed, is a glorious beginning of the work projected by the International Genealogical Federation towards a nationwide movement for just such genealogical records.

In April, 1915, at the general conference of the Relief Society, a special genealogical session was held at which time the projected excursion to San Francisco in July for the purpose of attending the International Congress of Genealogy was brought forward and discussed. A universal assent was given from that vast assembly of 3,000 persons who represented the women throughout this Church. The financial problem for the individual delegates was the only real problem to be met and that was finally solved to the complete satisfaction of the two hundred women and more, who were sent out from the Relief Society. Nearly every stake in the Church was represented while the women came from New Mexico, Arizona, Colorado, Idaho, Oregon, Washington, Utah and California, to attend that great con-

gress, as delegates from the extension classes of the Relief Society.

A great deal of the work for this excursion was done in the general offices of the Relief Society by the office force. Thousands of letters were sent out, plans were formulated, many and varied meetings were held in order to complete and focus the excursion so that every possible factor for the comfort and pleasure of that wonderful excursion party could be accomplished without friction and without delay. The committees who had charge of this work were indefatigable and earnest. The committees who took up this work were appointed jointly by the Board of Directors of the Genealogical Society and the General Board of the Relief Society. We give their names:

General Committee in Charge of All Arrangements—Joseph F. Smith, Jr., Chairman, Joseph Christenson, Susa Young Gates, Elizabeth C. McCune, Janette A. Hyde, Jessie P. Jones. Susa Young Gates, Secretary, Janette A. Hyde, Assistant Secretary.

Press Committee—Duncan M. McAllister, Chairman, Emmeline B. Wells, Susa Young Gates, Carrie S. Thomas, Edna May Davis, Martha F. Keeler, Nellie Becraft, Jane J. Eldredge, Lucy Lyman Patridge, Victoria C. McCune, Peter Poulson, Laura B. Williams.

Program Committee—Joseph F. Smith, Jr., Chairman, Nephi Anderson, Lillian Cameron, Elizabeth C. McCune, Julina L. Smith, Sarah A. Peterson Lund, Dr. Romania B. Penrose, Sarah Jenne Cannon, Priscilla P. Jennings, Leah Clayton Snow, Miss Fanny McLean, Hattie P. Kimball, Viola Woolley, Ruth Page Powell, Frederick Scholes, Heber Allan, Vincy R. Barker.

Transportation Committee—Joseph Christenson, Chairman, Janette A. Hyde, Amy Brown Lyman, Jessie Penrose Jones, Sarah McLelland, Sarah Eddington, Lily C. Wolstenholme, Annie Lynch, Eleanor A. McDonald, Ann D. Groesbeck, Hulda Larson, Inez Knight Allen, Joseph S. Peery, Joseph W. McAllister, and Edward J. Wood.

A beautifully engraved letter of credentials was furnished by the Relief Society to the delegates, who represented them at this convention.

The story of the trip has been already related in our own *Relief Society Magazine*, but no words might tell the pleasure and satisfaction experienced by the women who took that unique and remarkable trip. The General Board of the Relief Society sent as their own official delegates President Emmeline B. Wells, Mrs. Elizabeth C. McCune, Mrs. Susa Young Gates, Mrs. Amy Brown Lyman, Mrs. Janette A. Hyde, Mrs. Carrie S. Thomas, Miss Edna May Davis and Miss Sarah McLelland. Neither Mrs. Sarah Jenne Cannon nor Mrs. Priscilla P. Jennings, the two remaining members of the standing Relief Society committee, were able to accompany the party, although they were very much in-

terested and attended all meetings and took part in the arrangements for the great excursion.

The beauties of the scenery, the happy association of the travelers and the inspiration and the information obtained from that never-to-be-forgotten congress, are all precious memories. The exposition itself was a dream of delight and certainly was the greatest exposition ever held in modern times. The extreme courtesy and kindness of the California people made a lovely and lasting impression on every genealogist there.

The Relief Society received from the commissioners of the exposition a beautiful bronze tablet in commemoration of their special phase of work in the International Genealogical Congress. President Emmeline B. Wells received the medal and thanked Commissioner Voglesang in her own touching and pleasing way.

Not the least of the achievements of the General Relief Society was the presence of our honored President Emmeline B. Wells. She constituted one of the links of the mighty past and the promise of the future for she was one of that company, who went into the Mississippi River with the Prophet Joseph Smith, who performed the first baptisms for the dead on the shores of Nauvoo. She opened the public evening session with a comprehensive and a beautiful prayer and she was the honored figure in all the gatherings where the Utah people were present and took any part.

Such in brief is the story of the work done in genealogy up to the present time by the great Relief Society. The work is yet too new, too much in the process of formation, too nebulous, as it were, to permit a clearer or more comprehensive sweep of its values. Much has been done, much more is being done and only by the spirit of prophecy may we forecast the great results which are to follow.

PRESIDENT EMMELINE B. WELLS HONORED.—Among the recently elected Vice Presidents of the American Society of Colonial Families, is our own Emmeline B. Wells. This society is one of the flourishing genealogical and historical associations of the country with headquarters at 301 Newbury St. Boston, Mass. The society prints a magazine, "The Colonial," from which we quote the following:

"Mrs. Emmeline B. Wells, of Utah, is vitally associated with the National Woman's Relief Society, and is prominent in all matters genealogical and historical in the life of Utah. She is greatly honored by all her associates among men as well as women."

GENEALOGICAL ACTIVITY IN OGDEN STAKE.

At the conference of the Ogden Stake Relief Society held in Ogden, Utah, Nov. 4, 1915, a detailed report was given of the genealogical work done in the stake up to and during the year 1915. Mrs. Vincy R. Barker, chairman of the Stake Relief Society Genealogical Committee, gave the report and made explanation of the work done.

According to this report a class was organized at the suggestion of Mrs. Nellie Becraft, then stake secretary. President Sarah M. Taylor invited the Utah Genealogical Society to send a teacher to the Ogden stake March 20, 1912, when Mrs. Susa Young Gates organized a class of about fifty members, with Miss Annie Lynch as teacher and Susie M. Johns as secretary.

In that class the seeds were sown that are now bearing the ripening fruit. In that class, however, it was fully demonstrated that very little is grasped on the first presentation of any new subject. Out of the class of about fifty, only about ten remained to the close of the sixteen lessons. But the spirit of the work was established and continued to grow.

Mrs. Nellie Becraft outlined twelve lessons in genealogy for the course of study in the society for the year 1913. With re-awakened spirit, the people were more eager, but felt unable to do actual work. It soon became evident that some more practical assistance was needed to call forth actual, authentic and permanent work. This help was found in a little device or chart prepared by Mrs. Vincy R. Barker for her class in the Seventh ward. It was adopted by the Stake Relief Society Board, March 10, 1913, and 1,000 copies ordered printed.

Regular outlined lessons were given and the chart, which calls for the individual, family and ancestral record and a historical sketch, was used as a practical application of the lessons. As a result, up to July, 1914, 45 charts had been filled, containing a total of 830 names and 82 sketches or biographies prepared, 63 of which had been read in the meetings. As the same course of study had been used in the local meetings in 1913 and 1914 and the General Relief Society Board of the Church announced the repetition of it for 1915, and as the few instead of the many thus far had been reached, a special campaign was proposed for 1915 by the Ogden Stake Relief Society Board. This was approved by the Stake Presidency and the Priesthood joined in the movement.

Through the co-ordination of details the standardizing of the work, the organization of forces, the distribution of labor and expense and concerted action, the results up to March 31, 1915, were as follows:

Workers, 369; organization, instruction and inspections meetings held, 85; families visited, 1,621; visits made, 5,638; charts

filled and collected, 862; sketches collected, 621; total names, 23,728. June 10, the report stood as follows: Families visited, 1,634; visits made, 5,939; charts collected, 1,233; total names, 30,777.

Instructions were given to inspect, correct, list and file the work collected, assign the families not reached to competent workers to complete and send all work to the stake office by November 1, for inspection and judging by a competent committee of genealogists. On October 30, the work was filed in Irving-Pitt ring binders and brought to the stake office, Liberty, Pleasant View and Middleton having one book each; North Ogden, Eden, Huntsville and Sixth wards, two each; Eighth ward, three; and Seventh and Fourth wards, four each, making a total of 22 books. On Wednesday, November 3, the work was examined and judged by the following committee, by wards, according to merits: Elder Nephi Anderson of the Utah Genealogical Society; Merlin J. Stone, genealogist of Ogden; and Miss Pearl Burton, of the Weber stake.

They reported on the following points: General appearance, arrangement, neatness and penmanship, exhibition of individual effort, greatest value of genealogical data in sketches, greatest number of men's records and sketches.

A number of suggestions were given by the committee for the improvement of the records, among them being that good ink be used so as to make them more permanent and that care be taken to make the data clear and exact.

A number of especially interesting features gleaned from some of the records sent to the stake office were mentioned by Mrs. Barker in her report and among these was a historical sketch of Mr. and Mrs. Eli Tracy of Huntsville, written by Mr. Tracy at the age of 82 years; that of Emily and Madeleine Malan Farley, twins, 77 years old, of the Seventh and Eighth wards, respectively. Italian born and educated; and that of Alice M. Moore, who only knew the name of her father when she began the work of research.

Mrs. Moore, assisted by Mrs. Barker, got her first clue from a book in the Library of the Genealogical Society of Utah, in Salt Lake City, the name of the supposed relative being Albert S. Twitchel, whose address was given as Gorham, N. H. She addressed a letter to him and mailed it in March, 1914. On June 28th of the same year, she received a reply from Ada Twitchel Wight of Berlin, N. H., who stated that her brother Albert had been dead 11 years and that the letter sent from Ogden in March had been forwarded to her. She was 84 years old, she said, and was the youngest and only surviving member of her family. The old lady referred Mrs. Moore to her father's cousin, Mrs. Althea French of Haverhill, Mass., and in answer to a letter, Mrs. French referred her to Mrs. James A. Minot of Hitchcock, Texas, a sister of Mrs. Moore's father.

A letter was next written to Mrs. Minot and the following reply was received from Mrs. Carolyn L. Pierce of Los Angeles, Cal.:

"The letter you wrote my sister, Mrs. Minot, has been sent to me to answer. Mrs. Minot was ill. I am your father's youngest sister. I never saw him that I know of until after I was married, when he came to Bethel to visit. Sister and I are the only ones left of our once large family. I have a Twitchel genealogy and I would have supposed your father would have one."

Since receiving this letter, Mrs. Moore got the printed work and has traced her ancestry back to the eighth generation and has placed a lineage of 56 names in her chart.

The original copies of all charts have been filed at the stake office and duplicates have been left in the homes from which the originals were taken.

The following report will show what was accomplished in the stake: Number of workers, 354; organization, instruction and inspection meetings held, 103; families visited, 1,637; individual visits made, 8,006; charts collected, 1,291; sketches of individuals collected, 945; total names, 33,140.

The committee of inspection in their report spoke of this work in the following words of commendation, in which we heartily concur:

"These records have been compiled mostly from original sources, through interviews with heads of families, many of whom previous to this time, had no written records, and who, becoming interested, prepared their records and family history, as best they could from memory, and thus have placed on file, not only their family record, but have supplied the connecting link of their ancestral chain, between the descendants here and their ancestors in the land of their pioneers' nativity. Had a few more years elapsed, before this grand and timely undertaking, much of this valuable data would have been irretrievably lost.

"Much praise is due for this commendable work, not only to those members who planned and instituted this splendid genealogical campaign, but to all the members of this noble organization, who unanimously, like the busy bee, were ever busy, devoting their best efforts to its success."

DONATIONS TO THE LIBRARY.

Annals of Henrico Parish, Diocese of Virginia, and especially of St. John's Church, the present mother church of the parish from 1611 to 1884; by Lewis W. Burton, Rector of St. John's Church. Williams Printing Co., Richmond, Va.

Also the Vestry Book—1730-1773, by Dr. R. A. Brock, bound in one volume; both volumes indexed. Donated by Mary Winder Carrington.

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from Vol. 6, p. 79.)

MONTQUHITTER, AB. N.

(6 miles E. of Turriff. Pop. 2474 in 1900) Register begins 1670.

John Cheyne, in Cairneach, had bapt: George, 8 June, 1755; Isobel, 15 Mar., 1760; Mary, 7 Nov., 1760; Janet, 6 July, 1763; John, 14 Nov., 1766; Jean, 27 Feb., 1770.

David Collier and Helen Webster, in Cuminston, had born: Elizabeth, 3 June, 1804; John, 12 May, 1806.

N. B.—As the Parents of the two above named children are of the Baptist Denomination, the baptisms, of course, cannot be entered here.

James Christie, in Northburn, had bapt.: Alexander, 11 Mar., 1782; Elspet, 11 Mar., 1784; Anne, 11 July, 1786; James, 31 July, 1788; *Cumine, 9 Aug. 1792.

Arthur Dingwall, of Brownhill, had bapt.: Lucress, 22 Nov., 1710; William, 12 May, 1712; Samuel, 1 Sep., 1713; Alexander, 8 Mar., 1715; John, 22 May, 1716; Anna and Magdalen, 8 Feb., 1718; Jean, — Nov., 1719; Jean, 20 Sep., 1721.

The last two entries and the following are not grouped.

Arthur Dingwall, of Over Brownhill, had bapt.: Ann, 4 Feb., 1719; Arthur Dingwall, of Nether Brounhill, had bapt.: Barbara, 17 Oct. 1725.

John Downie, in Overtown of Auchry, had bapt.: Francis, 23 June, 1780; James, 12 June, 1784; William, 20 May, 1790.

William Dudoid, in Haughs, parish of Turreff, had bapt.: George, 14 June, 1795; in Towie, parish of Auchterless, William, 11 Mar., 1798; Alexander, 20 May, 1800.

John Harper, in Blackhills, had bapt.: William, 19 July, 1781; Isobel, 28 Dec., 1782; Helen, 20 May, 1785; James, 15 Mar., 1791.

William Laing & Janet Rob, in Rosehaugh, had born: Robert, 26 Feb., 1769.

William Laing and Margaret Russell, in Rosehaugh, had born: William, 1 June, 1801; Isobel, 10 May, 1803.

The above extracted from the Register of New Spynie (Elgin) William Laing and Margaret Russell, in Hillhead of Pott, had born: Alexander, 25 Feb., 1807. (The rest are baptisms) Jean, 18 Sep., 1808; Margaret, 1 July, 1810; Robert, 3 May, 1812; James, 1 Ap., 1817.

*? m or f. See Senter family below—John Cumine Senter, 1803

George Legg and Barbara Brebner, in Turriff, had born: Barbara, 24 Ap., 1793; George, 16 Oct., 1794; Helen, 16 Sep., 1796; Jean, 4 July, 1798, in Cumminstown; William, 3 Aug., 1800; Elspet, 13 Nov., 1802; John, 10 June, 1805; Mary, 25 Sep., 1807; Elizabeth, 27 Feb., 1812, at Stewartfield, Old Deer; Isobel, 24 Feb., 1814.

Alexander, Mackie, in Overtown, had bapt.: William, 2 June, 1765; George, 4 June, 1767; Christian, 12 June, 1769; Charles, 1 June, 1771; Alexander, 8 Sep., 1776.

George Mair, in Burnside, had bapt.: William, 12 Dec., 1792; James, 25 Jan., 1795; Francis, 18 Nov., 1797.

William Murdoch, in Garmond, had: Joseph, 22 Feb., 1802; Ann, 12 Ap., 1804, in Clayforbie, parish of King Edward; Mary, 17 Sep. 1806; William, 29 May, 1809.

Alexander Panton, in Cumminestown, had bapt.: Elspet and Janet, twins, 9 Aug., 1800; Helen, 2 Mar., 1806; Jean, 16 June, 1809; John, 17 Mar., 1811; James, 12 Ap., 1813.

Alexander Panton, in mill of Udach, had bapt.: John, 27 Sep., 1801; William, 24 July, 1803.

Alexander Panton, in Milltown of Udach, had bapt.: Sarah, 12 Feb., 1805; Alexander, 24 Ap., 1808.

Alexander Panton, at Mill of Udach, had bapt.: Mary, 9 June, 1811; James, 26 May, 1816.

The above four groups are entered in different parts of the Register, with other names between each. Notwithstanding the somewhat remarkable sequence of dates of these baptisms (1800-1816) it will doubtless be conceded that two distinct families are here represented.

Alexander Rainy, in Cairnhill, had bapt.: James, 14 June, 1801; George, 13 Sept., 1803; Janet, 27 Ap., 1805; Elspet, 12 Ap., 1807; William, 10 Feb., 1809.

James Ross, house carpenter, in Cuminston, and Jean Duncan, had born: Mary, 17 Sep., 1794; — (unnamed), 1 May, 1796.

The two Registrations as above were inserted upon the 26 day of March, 1853, upon the affidavit of the late James Dumbarr, residing at the Mill of Turriff, and the late James Neil at the Burn of Delgaty. Deposition dated 31 Aug., 1841.

George Senter, in Garmond village, had bapt.: Christian Forbes, 31 July, 1801; John Cumine, 5 Sep., 1803; Ann, 3 July, 1805; Alexander, 12 May, 1807.

Andrew Sim, in Grenada, West Indies, had a natural child baptized, named Andrew. Ann Dawson, the child's mother, sponsor, 23 June, 1804.

Mr. David Sim, schoolmaster, had bapt.: Alexander Hay, 15 Sep., 1793; William Johnston, 17 May, 1795; Jean Elphinstone, 21, Feb., 1797.

The Rev'd Mr. David Sim, schoolmaster, had bapt.: Francis Garden, 10 July, 1798.

The Rev'd Mr. David Sim, Denmark, had bapt.: Charles Selby, 3 June, 1800; Mary Johnstone, 3 Mar., 1802.

The above three groups are separately entered, as are also the following:

George Sim, in the Town of Whitestones, and his wife, Jean Ewan, had born: Andrew, 9 Oct., 1783; Mary, 30 June, 1785.

George Sim, in Cuminston, had bapt.: David, 11 Sep., 1791.

George Sim, in Greens, had bapt.: David, 26 June, 1796 (Mr. David Sim, schoolmaster, witness).

George Sim, in Barkhill, had bapt.: Charles, 20 July, 1800.

The following list of the children belonging to William Sim and Margaret Hay in Balquhyndachie, was extracted from the old Baptismal Records of this parish, by their youngest son, David Sim, who was admitted Schoolmaster and Sessions Clerk at Whit (presumably Whitsuntide), 1784; in which office he continued until Autumn, 1798.

(TO BE CONTINUED.)

BOOK REVIEWS.

Syracuse University—Alumni Record and General Catalogue. Published by the Alumni Association, Frank Smalley, Editor. Four finely printed and bound volumes—1872-1910.

In these books, as stated in Volume II, "the history of every important event and of every individual connected with the University, is given in some detail. The volumes are a storehouse of facts," neither dry nor uninteresting—an indispensable source of information. There is a large amount of genealogical data in the volumes.

Early Records of the Town of Providence, R. I. Vols. 5 to 20. Published by the Town.

These volumes are well printed and bound and contain a fund of valuable information, dealing as they do with minutes of the town meetings, wills, deeds, burial records, etc. Each volume is indexed.

Barwick Family of the United States, by Samuel Omar Barwick, M. D., Elkhart, Ind. Small, 78 pages.

This is a concise history of Barwicks from the time of their coming to this country in 1652 and 1664 to the present. The author states that in the volume, "The lost links of their genealogy are found and the Barwicks of the East, West, and South are united as kinsmen of one common stock."

Johnson Genealogy—Ancestors and Descendants of Elisha Johnson, of Freedom, Waldo Co., Maine. By George D. Johnson,

National Military Home, Leavenworth, Kansas. Paper, 32 pages; well arranged and indexed. The price is \$1.00.

A History of Muhlenberg County, Kentucky, By Otto A. Rothert, 132 East Gray St., Louisville, Ky.; 496 pages, 200 illustrations and a complete index.

This is a very readable book, and full of historical and genealogical information. It is a beautiful volume and a credit to the publisher as well as to the county whose history it gives.

My Ancestors; a memorial of John Paine and Mary Ann May, of East Woodstork, Conn. Compiled by Lyman M. Paine, 4224 Langley ave., Chicago, Ill.

Stephen Paine, the emigrant ancestor, was born in England about 1600. In 1638 he left Great Ellingham, near Hingham, Norfolk Co., and came in the "Diligent" to Hingham, Mass., with his wife, three sons and four servants. This volume contains much that is interesting, especially so to the author's immediate family.

Annals of Oxford, N. Y., with illustrations and biographical sketches of some of the prominent men and early Pioneers. Compiled, edited, and published by Henry J. Gilpin. Times Book and Job Printing House, Oxford, N. Y., 1906.

The greater part of the book is devoted to biographical sketches of the early settlers of the town, which makes it of special genealogical value. There is a chronological table and an index.

Major Abraham Kirkpatrick and his descendants. Compiled by one of his descendants. Press of J. P. Durbin, Pittsburgh, Pa., 1911.

Abraham Kirkpatrick's family were Scotch, coming to Elkton, Cecil Co., Maryland, shortly after 1746. He was born in Cecil Co. in 1749.

Ogden-Preston Genealogy. The Ancestors and Descendants of Captain Benjamin Stratton Ogden and his wife Nancy (Preston) Ogden. Compiled by Josie Powell Stone and William Ogden Powell, St. Peter, Minn.

There are 26 pages of genealogy, which deals with names and dates only. The booklet does not pretend to be a history.

The Keystone Genealogist, Vol. I, Number I, May, 1915, by Merlin J. Stone, Ogden, Utah.

This is a collection of family genealogies and historical matter of local interest. The families given are those of Stone, Jones, Barker, Chase, Malan, Moore, Newman, Penn, Shorrett, Tuttle, Wilson. Most of these are Utah families.



PRESIDENT JOSEPH F. SMITH.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

APRIL, 1916

BOYHOOD RECOLLECTIONS OF PRESIDENT JOSEPH F. SMITH.

AS TOLD BY HIMSELF

At the meeting of the Genealogical Society of Utah held in San Francisco, California, July 27, 1915; also at a meeting in the Eleventh Ward Chapel, Salt Lake City, Utah, Dec., 26, 1915.

Some of the good folks present are anxious to hear something about my early experiences. I hope I will be pardoned if I indulge in relating the incidents of my early life and experience, for you know one who speaks of himself is liable to use "I" very frequently, and he lays himself open to the suggestion that he is rather egotistical. I feel that my life has been an exception in some respects to very many lives in that I can look back and on the road-side I can see wrecks, I can see where some have fallen by the wayside and have not continued to the end but have fallen away—some of those that were with me during my earliest experiences—and most serious experiences, through which I ever was called to pass, although they were the experiences of my youth.

I may say to some of these young people here and to the older ones too, for I cannot expect to speak to the younger ones without you older people hearing me—that I am among a very few now living who can speak from their own knowledge of an acquaintance with the Prophet Joseph Smith. Of course, I was only a child in those days, but I was just as familiar in the home of the Prophet as I was in the home of my father. We lived neighbors, only a few steps apart, and his boys and my father's boys were constant playmates and we were so closely associated with each other that they were in my father's house perhaps quite as often as we were in their father's house. As a child I knew the Prophet Joseph Smith. I can see him in my mind's eye today just as he seemed to appear to me then on many occasions.

I want to tell a little incident that occurred almost in my

babyhood that I have never seen in history. I do not think it has ever been recorded at all and perhaps no one has ever given utterance to it as I will now give utterance to it. To preface this, however, I will say that our people had been driven from the State of Missouri. They had been robbed of their property, despoiled of all their possessions, had been driven away from their homes and from their homesteads which they had purchased from the Government of the United States, and held title to and do hold title to to this day; for the titles they hold have never been cancelled; they stand there today just as truly as they ever stood, with the exception that they have been sold for taxes to one and another from time to time and now others hold tax titles to the farms and to the possessions of the Latter-day Saints which they owned in Daviess County and in Caldwell County and in Ray County and in Jackson County in the State of Missouri.

Sometime ago I was visiting in Richmond, Missouri and a young lawyer came to me and he said "Joseph"—in fact, he was somewhat familiar because he was a grand-son-in-law to David Whitmer, or at least was to be, and is now a grand-son-in-law—he said, "Joseph, if you want to get possession of your father's farm in Caldwell County, I want to tell you that I know the way to get it and it won't cost you very much either."

"Why?" I said.

"Why," he replied, "they have no title to it, only the title of a tax sale, and your father was driven from there. Your people were driven away at the point of a gun and the bayonet and at the muzzle of the cannon, and therefore you were despoiled, you were robbed of your possessions. Every man that has had possession of your father's farm and the farms of the people here know perfectly well that he has no good title to the land."

I said, "Well, wait a while. I will inquire about it." I was younger then than I am today and I asked council about it. Perhaps I would have known enough to have said to him, "It is too much of a burden to take upon myself; I don't care to have any dealing with it at all. Let it rest and let justice come to those who robbed those that are now dead. Let the title rest where it belongs; it is not mine; it was not mine; it belongs to others and therefore I do not desire to take possession by force or by technical reasoning of that which did not literally belong to me." I asked advice of my brethren when I got home and that was their council to me, so I said to my friend, "Let it alone."

Our people then were driven from Missouri, robbed, plundered, and some of them were murdered. My own aunt, who was the wife of Don Carlos Smith and who was then living in exile, having been driven out of her own home, a little log cabin, the best they possessed then, with three little children, a babe in her arms and another little tot holding her hand and another a little older hanging to her skirts, at midnight in the month of Novem-

ber, with the frost in the air and the earth frozen solid, without time to put on her clothes; and she left prints of her feet in blood upon the frozen soil of Missouri. That only describes the condition of many others. She fled from what she had, the little she possessed in the world, by the light of the flames that destroyed her little cabin home. That is history which has not been said very much about, because we say now, "Hush; don't wound the feelings and sensibilities of the children of those who drove you out of Missouri. They repent of it, they are sorry for it, they wish you would come back. Now, keep these things silent, don't say anything about it," but you will pardon me for saying it, wont you, because I want to reach something else.

When the Prophet Joseph and my father and others of the brethren made their final escape, or rather were secretly and clandestinely released from thir long imprisonment in Richmond, Missouri—because their captors wanted to get rid of them—because they could not convict them of crime, they could not punish them by law because they were guiltless; they had done no wrong, and yet they held them there for months in chains and in dungeons. Why? Because Joseph had had a revelation. Joseph Smith was teaching revelation from God in this age of the world, when it was claimed by all Christianity that the heavens were brass over the heads of the children of men and were sealed up, and God would never more speak to man. Joseph declared that the Lord had already spoken to man by the mouth of the Christ Himself, by the mouth of His disciples whom He chose and anointed and ordained, endowed with power to preach His name to all the inhabitants of the world then known—that was his crime, and they said, "If you will only separate, and become like the rest of us, why all will be well; if you will discard your prophets and your revelations and give them up and become like the rest of mankind. We have nothing against you people, it is only these men that are leading you that we have cause against."

This was the condition when the Prophet finally made his escape and reached our people in the little place called Commerce on the banks of the Mississippi River, which was afterwards named Nauvoo, the Beautiful. There our people built up in later years, a beautiful city. It was a sickly place because it was on a little bend of the river running to the west and turning and running again to the east, making a beautiful little horseshoe in the river. There we started to make homes. That was the first land bought, the first land entered; and it was swampy, dismal and malarious and nearly every one that built their little homes there in the beginning suffered with the chills and the fever. I have seen poor old men sitting upon their bench, mending and cobbling shoes of the poor people, shaking until you would think their bones would rattle; and yet they had to mend their shoes and work.

Corn at that time was worth only ten cents a bushel on the ear but did our people have ten cents to buy a bushel of corn? No! No, they had nothing. They had been despoiled of everything. They had left everything and they had fled from the wrath of their enemies and their threatened destruction and extirpation. They came to Nauvoo. In Kirtland they established a bank. The bank was robbed and plundered; speculation was rife in it, all around it and those who sought to destroy it. Obligations arose; notes were given and obligations signed by one and another. They were driven from Kirtland into Missouri and they were driven out of Missouri, and these obligations, these notes remained in the hands of those who held the credit.

Now, I am going to tell the little story that I remember. One day during cold weather, my father took me by my hand and led me down the road to a little brick building. It was not much larger than what you would call a bee-hive house, a little bee-hive, but it was the best they had at that time, and in it was a little sheet-iron stove. I remember the looks of it just as well as if I had seen it yesterday. There I remember the Prophet Joseph, my father, Brigham Young, Sidney Rigdon and Willard Richards and there were a number of others. I remember these more particularly for the reason that I became better and better acquainted with them as I grew up. I remember them all the way through. They met in that hovel to consider what they should do with the obligations that rested in their hands, from those that had been despoiled of all they possessed in the world. "What will we do with them?" they said. "They are impoverished; they are without everything or anything and they cannot pay the debts. What shall we do with these obligations? Shall we hold them against those people that have been robbed and plundered and despoiled of all they had and wait until they are able to pay and then collect it with usury? No, I guess not." This is my conclusion, for I saw them sit there and talk together for quite a long while and these piles of papers lay on a little table before the Prophet, and my father and others. By and by, I saw the Prophet gather them up one after another, a bundle here and a bundle there, and put them together; he opened the door of the stove and stuck them in, and I saw them burn. Now, I understand that the brethren did that to cancel the debts, the debts and obligations of those that were rendered incapable of meeting their obligations because of the persecution and robbery and plunder. I think now that it was a mighty fine thing to do. There was forgiveness in it, there was charity in it, there was mercy in it, for those that were helpless at the time. Many of them, I believe, grew up well furnished, well fitted, in later years. Some of them, of course fell away because of the persecutions that were brought upon them. Well, that was an incident that I remember very well.

Again, while I was a little boy, one day, I think it was just about the noon hour, we were anticipating, or my mother was anticipating the return of my father from somewhere for he and Joseph the prophet had been in concealment away from the mob, and I was looking for them. I went out on the bank of the river, close to the old printing office. I sat on the bank of the river, and presently I saw a skiff starting out from the other side of the river. The river there is a mile wide. They rowed on across the stream until they landed close to where I stood. Out of that little skiff the Prophet and my father alighted and walked up the hill. I joined the hand of my father and we went home to my mother, to my father's home. Then both went into the house and sat down; they chatted and talked with each other and while my father was changing his clothes—I suppose his collar and cuffs and something of that kind, probably—Joseph the prophet sat there. He took me on his knee and trotted me a little and then he looked at me a little more carefully and finally he said, "Hyrum, what is the matter with Joseph here?"

"Well," he says, "I don't know; what do you think is the matter?"

"Why, he looks as though he had not a drop of blood in him."

"Oh!" Father says, "that is because he has been living on milk only," for up to that time—I was between five and six years of age—I had never eaten a thing harder than milk; I was living on it. I do not know whether that had the effect of making me white or pale, but that was the condition that I was in, and that was the remark the Prophet made. I never forgot it.

Two or three times after this, I saw them on their horses with a company of others, and I want to tell you that they were not mob-driven by force of arms as we saw represented here in a picture show of them. When they went to Carthage, Joseph Smith rode one of the best horses in the State of Illinois, and my father rode another. I remember very well his attempt to get on him with his military cap, on one occasion, and the sword by his side. The horse would not let him get on; he was simply obstreperous and would not permit him to get on while he wore his military cap and sword, and he was obliged to take off the sword and the cap and then the horse was docile enough to let him get on, and then they stole his cap and sword up to him the best they could without the horse seeing it. They were going on policy I suppose, and then old Sam took to his heels and ran up the road pretty quick. I thought it was grand; I thought, "Oh, when I get to be a man, wouldn't I like to have a horse like old Sam." We called him "old Sam," later; he was young Sam that day; but we kept him until we got to Winter Quarters and he gave up the ghost and we buried him there.

I saw the Prophet Joseph Smith myself get on his horse and there were my father and others—I don't just now recall exactly

who they all were, when they started to Carthage in June, 1844. I heard the voice of Dinmick B. Huntington at the window of the old chamber of my mother's home on the morning after the 27th day of June, 1844, saying to my mother, "Hyrum is dead!" I remember the exclamation that my mother made: I remember the gloom that seemed to hang over the City of Nauvoo. It was a misty, foggy morning; everything looked dark and gloomy and dismal, not only to me, but I have heard scores of others say the very same thing. Now, these are some of the things I remember.

I remember in February, 1846, seeing President Brigham Young and the Twelve, and as many of the Latter-day Saints as had the means to travel, drive down to the river and cross the river on the ice over into Iowa, when they commenced their journey to the West. My brother was one of the party that started on that occasion, and I stood on the bank of the river, wondering "Shall I ever see him again?" I did not know, it did not seem as though it would be possible for me ever to see them any more. We remained there from February till September, 1846, when suddenly the word of alarm came—"Get out of the city, the widows, the orphans, the children, the helpless, the very poor and the women, get out of the city as quickly as you can. The mob is upon us!"

My mother chartered a flat boat or made provision some way to get hold of a flat boat, which was drawn up to the shore next to the city, and we took our furnishings and our bedding and our wearing apparel and such things as we could not do without, leaving the furniture standing in the home. We took these things and dumped them into the flat boat and were rowed across the river to the Iowa side. We had neither tent nor shed nor shelter of any kind except the canopy of heaven and the shade of the trees along the bank of the river. We camped under those trees for several days and heard the bombardment that was carried on by the mob and the defense that was made by our brethren of the City of Nauvoo, until the city surrendered, or until the brethren surrendered to the mob. I laid there, or sat there on the bank of the river expecting every moment that a cannon ball would come across the river, but I do not know that they had cannon in those days that would shoot as far as a mile away, though I felt, through all the drear and dread, the apprehension of being murdered right there on the banks of the river during the cannonading of the city.

During this time, while we were thus camped on the river, my mother was absent, I knew not where. My father left a numerous family but I do not think there was a child in the family that knew where she was. We learned though, that she was off down to Keokuk, or down, perhaps, to Quincy, making arrangements to exchange some of the property that belonged to

my father in Hancock County, Illinois, for oxen and wagons and cows and things like that which would enable us to pursue our journey on after the Twelve through the state of Iowa. Some time passed—I do not know how long—it seemed a very long time to me, and then she returned with help. Her brother was one of the help, and others, driving a herd of oxen with yokes and chains, and some with wagons. We loaded from there. I rode a little pony—I remember very well riding a pony—and I drove the loose stock that we did not put in the yokes, as far as a place called Bonaparte. Now, I have no idea where Bonaparte is, nor how far it was from Nauvoo, but I know I drove the loose stock until we got to Bonaparte. We organized there, we loaded up a supply, what we could, of our provisions, and started out across the state or along the territory of Iowa.

Now, I am going to tell what I did. You may think it egotistical, I guess it is, and perhaps I ought not to say it at all, but I drove a team from Bonaparte to Winter Quarters, that is, to our stopping place across the river; I cannot think of it just now; and then from there we ferried across and camped with the camp of Israel at Winter Quarters on the west banks of the Missouri River. Well, I felt mighty proud to think I could drive a team three hundred miles over rolling prairie down hill up hill, sometimes sagging road, sometimes very poor road, sometimes mud holes and all that sort of thing, and I never got stuck once and I never tipped the wagon over, I never broke a tongue or reach or wreched a wheel. I got through the journey just as well as the old men who drove the teams and I felt mighty big about it, I tell you.

At Winter Quarters, during the winter of forty-six and forty-seven and the summer of forty-seven, I was herd-boy. Now, I want to tell you another little story. In the fall of forty-seven, we were making our arrangements as far as possible—that is my mother was and I was guarding her interests to the utmost of my ability, I can assure you—to go to the Valley next year, that is 1848. Part of our family had gone to the Valley in forty-seven. Then part of the family which belonged to my father came in the next company following the pioneers and our strength was partly with them. So I was herd-boy during the fall of forty-seven. We went out to herd as usual. There were two of us, three in fact—one large boy and two very small boys—myself and one other little boy, and we rode horses, while Alden Burdick, the older boy walked. Alden went up through the draw in another direction to gather hazel nuts for the crowd during the day, so Tommy Burdick and I drove the cattle out to the herd ground. We stopped at the head of a little spring where we generally put our dinner pails and had our dinner. Instead of turning out the horses to eat, as little boys ought to have done and as little boys seldom do, we were running races with them and jumping ditches

and having a real good time, because Alden was not there, and the cattle were feeding down the little spring creek through a point of the gully. Presently, all of a sudden, we heard the whoop and yell of a band of Indians, probably about twenty-five or thirty of them, coming, stripped to the breech-cloth and daubed with clay; their hair and faces painted, and all that sort of thing—rather a funny sight. My friend, the moment that he saw them, turned around the hill, and shouted, “Indians!” He wheeled and turned toward town as hard as he could run. The only thought that came to my mind was “Will they drive off our cattle? If they do, we cannot go to the Valley next spring;” and I put my thought to the test at once. I struck out for the head of the cattle just about the time that the Indians did, and with their yelping and howling and whooping, we stampeded our herd and drove them back up around the head of the spring and down toward the draw up which Alden Burdick was coming. Then they singled me out, for they wanted my horse. It was not mine, it was Brother Burdick’s, and it was a good one; it could run. I could outrun them, but they ran me around the head of the spring and down the other side of the spring beyond the point of the hill from whence it came, and as they saw me outstrip them, another band crossed the creek there, ran in ahead of me. Then I veered around and those that were behind me veered too, and threw me in the rear, while the rear kept coming up; they slackened, and the rear came up and I was sandwiched in between two posses of Indians numbering, twenty-five or thirty each, possibly. Finally they closed up on me and one of them took me by the arm and the other by the leg, and raised me up off from my horse and chucked me down, and all the horses behind me jumped over me. I made several lusty bounds when I struck the ground but they all went over without a touch. They got my horse; we never got it again.

Just at this moment my friend, Tommy Burdick, had excited a lot of men that were going out to the hay field and they made their appearance on the brow of the hills and the Indians took back to their quarters and disappeared. I began then to get frightened; I began to think I was all alone in the world and I did not know how soon those redskins would return after the men disappeared from the hill, so then I took to my heels. Just as I reached the top of the hill, I saw Tommy going down the hill toward Winter Quarters and I followed, I assure you. Well, when I got to the top of the hill where I could look down on the camp, a large assembly of people were gathered in the bowery. Tommy had excited the camp and in a short time a company of horsemen was formed under the guidance of Hosea Stout and they went up the draw where Alden had gone. Then, William W. Majors, took another company with Tommy and myself as guides and we went back over the trail. When we got up to where the

dinner pails were left they were all gone. The thought struck me, "Well, the Indians have come back and they have got our dinner." They frequently used to do that. They used to take it away from us very frequently when they were more friendly and when they did not have large game in view as they did at this time. The cattle had disappeared, everything was gone. We spent that whole day traipsing through the country looking for lost cattle and for Indians, whom we did not want to see. We did not want to see the Indians; it was the cattle we were looking for, and we were in hopes that we would find them.

Finally, Brother Majors gave up the pursuit and they held a council of war and concluded that we would return home and leave the fate of the cattle with the Indians. So we started for home. I went home reluctantly. I brooded over the thought, "How will we ever get to the Valley next spring—the cattle gone and everything taken, nothing to go with; what will we do?" And I thought what would my poor mother say; how would she feel; how would the rest of the children feel when they learned that I had permitted in some way, all that we had in the world to depend upon, to be stolen by a band of savages. I was wrought up. We got pretty near to home and I broke down; I did not see how I could face the music. It was bitter to me, so I sat down and let the company go on. I cried and I prayed and I hoped, and the feelings were wrought up in my heart to a wonderful degree, and I said, "How can we ever go to the Valley?"

After exhausting my tears, I got up and went on. When I reached the brow of the hill and looked down upon the corral, to my joy and satisfaction, there was every hoof of our cattle in the corral. The Indians had not got them. Alden had come up just as we had got through with the fracas with the Indians. He discovered that something was wrong, the horses were gone, we were gone, the dinner bucket stood there by the spring. What should he do? So, he was alarmed, too. He began to be frightened, so he gathered up the cattle and drove them back down the draw to the town and put them in the corral, and we missed them, and hence our anxiety during the day.

Now, that was a little incident that I shall not forget while I live and I am going to tell you just one more and then I am going to quit. I don't want you to be tired because I may never tell it to you again. Later in the fall of 1847, we found—I say we, of course I was the boy, I did the herding, I drove the oxen, I watched them and guarded them and my mother did the calculations of course and was the business man of the firm—but she and her brother Joseph Fielding, found it necessary for their families to make a trip down into Missouri with empty wagons, with two yoke of oxen to each wagon. My uncle drove one and I drove the other one. I remember I was bare footed; it was in the fall of the year. It was very cold and it rained a good deal of the

time, as we were going along, I remember I had mighty sore feet, tramping through the timber, stubbing my toes on the roots and in the chuck holes and mud-holes as we went along for hundreds of miles, I think. We traveled down to Savannah and St. Joe and my mother made the purchases that we had to make of corn meal—that was our principal food—and pork bacon and such stuff as could be carried along, and not decay, and to get a little calico for dresses for the children and for the women. We loaded up and started back home.

One night we camped in a little open glade. We could see a river—the Missouri River, flowing right down in plain sight and in front and behind was timber. Over on the right were hills and on the other side of the spring a creek ran down into the river. We crossed that and camped on one side. There were a herd of beef cattle and some drovers camping on the other side, so mother and Uncle Joseph said, “We had better not unyoke our cattle tonight. They might get mixed with that herd and perhaps be driven off; we might lose them.” So they came to the conclusion that we would turn the oxen out that night with their yokes on, and we did.

Next morning my uncle and I went out to hunt the cattle, and we hunted and hunted. We found about two yoke of them and the others were gone. Where they were we could not find. We went over the hills and through the timber and all around through this herd of cattle which was waiting there seeming to be resting for some reason, we did not know what.

After hunting all forenoon, I was the first to come back. As I approached the wagon I saw the tongue of one of the wagons raised and a box lid laid over the hounds and a table cloth spread over the food that had been prepared for my uncle and me, and kneeling down by that table was my mother. I stopped and I heard her pray. She simply told the Lord that we were there helpless, that we were dependant upon His mercy and she asked Him to lead us to where our cattle were lost, that we might find them in order to pursue our journey. That was about the substance of her prayer. She arose to her feet and I came in. I was wet from foot to shoulder from traveling through the dew on the grass and mother said, “Where is your uncle?” I said, “I don’t know. I have been hunting everywhere that I could,” and I hoped he would find the cattle; presently uncle came in but he had not found them. He said, “Mary, somebody has driven those cattle away, I am sure. We have been all over, there could not be any chance for them to escape my attention or our search, and they are not to be found.”

“Well,” mother cheerfully said, “Brother and Joseph, sit down here and eat your breakfast and I will go and see if I can find them.”

My uncle stood back almost aghast. He said, “Mary, what

do you mean. We have been all over the country. If we could not find them, how could you think that you would find them?"

"Never mind, brother," she said, "you are hungry. You sit down and eat your breakfast and I will go and see if I can find them." Well, I thought to myself, I will go, too, I did not want to trust my mother out alone in the wilderness like that.

"No," she said. "You sit down and eat your breakfast with your uncle and I will go and see if I can find the cattle."

I had to obey but with my eyes I followed my mother. She went right down the little stream where we were camped beside it and we could see the river in a wide open space between two groves of timber but we could see a little bunch of willows growing up, as we supposed, right on the bank of the river, just on the edge of the stream. She walked right straight down the stream. Immediately the man on the other side—I remember seeing his gauntlet gloves—rode up in haste and he said, "Madam, I saw your cattle over in this direction this morning."

"Mother," I said, "come back and let us go there."

She paid no attention to me and she paid no attention to him. She walked right along and as soon as he discovered that she paid no attention to what he said, he turned his horse and they commenced immediately gathering up their herd and starting them off toward Savannah, where they were driving them for beef. My mother walked down to the edge of the river and there this little stream, little innocent stream, had washed a deep gulch in the bank of the river from the bottom of which grew up a bunch of willows. They were large willows and the tops of them reached up far enough so we could see them from where we were camped, and there in that gulch were chained up our cattle, and these men were waiting for us to move on that they might drive them away! I want to just add this: Never for one moment in my life, since that circumstance, have I doubted the efficacy of prayer.

Now, may the Lord bless you. I could follow this history clear up to the Valley here. Perhaps I might just say I was successful in driving a team for my mother from the Elkhorn River into the Valley of the Great Salt Lake or into the old fort or within the new fort which is now called Old Fort Square. In the summer of 1848, we landed in this valley, on the 23rd day of September, and I made the same record across the plains and deserts and mountains and canyons from the Elkhorn River into this valley, that I made across the Territory of Iowa in 1846.

There is just one other little thing I wanted to say. The choir here sang the hymn on page 166, written by William Fowler. I went on my first mission to England in 1860. William Fowler was one of our local elders in the Sheffield conference. He was a cutlery grinder. He was afflicted with what they called in Sheffield, "the grinder's rot:" in other words, he had consumption, due to the process of grinding knives. He composed this

hymn, "We thank Thee, oh, God, for a Prophet;" and we sang it there the first time that it was ever sung in the world. I was present with him; I knew him well. There were two brothers of them—William and Henry C. They both came to the Valley, but William, poor boy, was so far gone that he lived but a short time after he came here. I mention this for the reason that I have understood that there, was a man here somewhere who claimed that he was the author of this hymn. He was not the author; it was William Fowler, a poor boy that came here penniless and who had earned his living grinding knives in a little establishment in Sheffield.

God bless the Latter-day Saints. My heart is with you. My love is with this people. My whole interest is in the work of the Lord. I have been in it from my boyhood. I started out in it when I was about fifteen years of age on my own account, without even mother to guide me and only memories of her life and teachings to sustain me in foreign lands and in the midst of the worst of temptations that ever a youth was subjected to in the world; but with the memory of my mother and the memory of the covenants that I made in the days of my youth here in this city before I left on my mission, I was able to keep myself unspotted from the world. I am not ashamed to say this, although it may seem boastful for me to say it, but I don't say it in my own strength. It was not my strength, it was the memory of my teachings in my youth, it was the consciousness that I felt in my soul that I was in the Master's service, that I was following in the footsteps of my parents, and of the noblest and best men that I had ever known in the world, those who stood at the head of the Church, and I stood by it and I am standing by it to the best of my ability that the Lord gives me and to the utmost of the strength that I have in my being.

Now, I bear testimony to you of the Gospel. I know it is true. I feel it in every atom of my being from the crown of my head to the soles of my feet. I believe it with all my heart and what I have tested of it, what I have demonstrated in it, I know as truly as I know I live, that it is true; just as far as I have gone, as far as I have been able to see the principles of the Gospel or comprehend them or understand them, I know positively that they are uplifting, that they are righteous and just, they are merciful, they are kind, they are forgiving, they are long suffering, they are enlightening, they have in them the power of God unto salvation. May you receive this testimony and the knowledge of these principles in your hearts, as I feel that I have them in mine, is my prayer in the name of Jesus. Amen.

[The following account of the journey across the plains to the Valley of the Great Salt Lake is taken from the *Juvenile Instructor* of 1871, Volume 6. The facts and incidents here related were furnished by President Smith himself, and therefore make a fitting

continuation of his boyhood recollections as told in the foregoing discourse.—EDITORS.]

In the Spring of 1848, a tremendous effort was made by the Saints to emigrate to the Valley on a grand scale. No one was more anxious than Widow Smith; but to accomplish it seemed an impossibility. She still had a large and comparatively helpless family. Her two sons, John and Joseph, mere boys, being her only support; the men folks, as they were called, Brother J. Lawson and G. Mills, being in the Valley with the teams they had taken. Without teams sufficient to draw the number of wagons necessary to haul provisions and outfit for the family, and without means to purchase, or friends who were in circumstances to assist, she determined to make an attempt, and trust in the Lord for the issue. Accordingly every nerve was strained, and every available object was brought into requisition. "Jackie" was traded off for provisions, cows and calves were yoked up, two wagons lashed together, and teams barely sufficient to draw one was hitched on to them, and in this manner they rolled out from Winter Quarters some time in May. After a series of the most amusing and trying circumstances, such as sticking in the mud, doubling teams up all the little hills, and crashing at ungovernable speed down the opposite sides, breaking wagon tongues and reaches, upsetting, and vainly endeavoring to control wild steers, heifers and unbroken cows, they finally succeeded in reaching the Elk Horn, where the companies were being organized for the plains.

Here Widow Smith reported herself to President Kimball, as having "started for the Valley." Meantime, she had left no stone unturned or problem untried, which promised assistance in effecting the necessary preparations for the journey. She had done her utmost, and still the way looked dark and impossible.

President Kimball consigned her to Captain ——'s fifty. The captain was present; said he, "Widow Smith, how many wagons have you?"

"Seven."

"How many yoke of oxen have you?"

"Four, and so many cows and calves."

"Well," said the captain, "Widow Smith, it is folly for you to start in this manner; you can never make the journey, and if you try it, you will be a burden upon the company the whole way. My advice to you is, go back to Winter Quarters and wait till you can get help."

This speech aroused the indignation of Joseph, who stood by and heard it; he thought it was poor consolation to his mother who was struggling so hard, even against hope as it were, for her deliverance; and if he had been a little older it is possible that he would have said some very harsh things to the captain; but as it was, he busied himself with his thoughts and bit his lips.

Widow Smith calmly replied, "Father —— (he was an aged man.) I will beat you to the Valley and will ask no help from you either!"

This seemed to nettle the old gentleman, for he was of high mettle. It is possible that he never forgot this prediction, and that it influenced his conduct towards her more or less from that time forth as long as he lived, and especially during the journey.

While the companies were lying at Elk Horn, Widow Smith sent back to Winter Quarters, and by the blessing of God, succeeded in buying on credit, and hiring for the journey, several yoke of oxen from brethren who were not able to emigrate that year, (among these brethren one Brother Rogers was ever gratefully remembered by the family). When the companies were ready to start, Widow Smith and her family were somewhat better prepared for the journey and rolled out with lighter hearts and better prospects than favored their egress from Winter Quarters.

Passing over from the Platte to the Sweetwater, the cattle suffered extremely from the heat, the drought, and the scarcity of feed, being compelled to browse on dry rabbit brush, sage brush, weeds and such feed as they could find all of which had been well picked over by the preceding companies. Captain ——'s company being one of the last, still keeping along, frequently in sight of, and sometimes camping with President Kimball's company which was very large. One day as they were moving along slowly through the hot sand and dust, the sun pouring down with excessive heat, toward noon one of Widow Smith's best oxen laid down in the yoke, rolled over on his side, and stiffened out his legs spasmodically, evidently in the throes of death. The unanimous opinion was that he was poisoned. All the hindmost teams, of course, stopped, the people coming forward to know what was the matter. In a short time the captain, who was in advance of the company, perceiving that something was wrong, came to the spot.

Perhaps no one supposed that the ox would ever recover. The captain's first words on seeing him, were:

"He is dead; there is no use working over him; we'll have to fix up some way to take the Widow along, I told her she would be a burden upon the company."

Meanwhile Widow Smith had been searching for a bottle of consecrated oil in one of the wagons, and now came forward with it, and asked her brother, Joseph Fielding, and the other brethren, to administer to the ox, thinking the Lord would raise him up. They did so, pouring a portion of the oil on the top of his head, between and back of the horns, they all laid hands upon him, and one prayed, administering the ordinance as they would have done to a human being that was sick. Can you guess the result? In a moment he gathered his legs under him, and at the

first word arose to his feet, and traveled right on as well as ever. He was not even unyoked from his mate. The captain, it may well be supposed, heartily regretted his hasty conclusions and unhappy expressions. They had not gone very far when another and exactly similar circumstance occurred. This time also it was one of her best oxen. The loss of either would have effectually crippled one team, as they had no cattle to spare. But the Lord mercifully heard their prayers, and recognized the holy ordinance of anointing and prayer, and the authority of the Priesthood when applied in behalf of even a poor dumb brute! Sincere gratitude from more than one heart in that family went up unto the Lord that day for His visible interposition in their behalf. At or near a place called Rattlesnake Bend, on the Sweetwater, one of Widow Smith's oxen died of sheer old age, and consequent poverty. He had been comparatively useless for some time, merely carrying his end of the yoke without being of any further service in the team; he was therefore no great loss.

At the last crossing of the Sweetwater, Widow Smith was met by James Lawson, with a span of horses and a wagon, from the Valley. This enabled her to unload one wagon, and send it, with the best team, back to Winter Quarters to assist another family the next season. Elder Joel Terry returned with the team. At this place the captain was very unfortunate, several of his best cattle and a valuable mule laid down and died, supposed to have been caused by eating poisonous weeds. There was no one in the camp who did not feel a lively sympathy for the captain, he took it to heart very much. He was under the necessity of obtaining help, and Widow Smith was the first to offer it to him, but he refused to accept of it from her hands. Joseph sympathized with him, and would gladly have done anything in his power to aid him; but here again, it is painful to say, he repulsed his sympathy and chilled his heart and feelings more and more by insinuating to others, in his presence, that Widow Smith had poisoned his cattle, saying, "Why should my cattle, and nobody's else, die in this manner? There is more than a chance about this. It was well planned," etc., expressly for his ear. This last thrust was the severing blow. Joseph resolved, some day, to demand satisfaction, not only for this, but for every other indignity the captain had heaped upon his mother.

On the 22nd of September, 1848, Captain ——'s fifty crossed over the "Big Mountain," when they had the first glimpse of Salt Lake Valley. It was a beautiful day. Fleecy clouds hung round over the summits of the highest mountains, casting their shadows down the valley beneath, hightening, by contrast, the golden hue of the sun's rays which fell through the openings upon the dry bunchgrass and sage-brush plains, gilding them with fairy brightness, and making the arid desert to seem like an enchanted spot. Every heart rejoiced and with lingering fondness, wist-

fully gazed from the summit of the mountain upon the western side of the valley revealed to view—the goal of their wearisome journey. The ascent from east to west was gradual, but long and fatiguing for the teams. It was in the afternoon, therefore, when they reached the top. The descent to the west was far more precipitous and abrupt. They were obliged to rough-lock the hind wheels of the wagons, and, as they were not needed, the forward cattle were turned loose to be driven to the foot of the mountain or to the camp, the “wheelers” only being retained on the wagons. Desirous of shortening the next day’s journey as much as possible—as that was to bring them into the Valley—they drove on till a late hour in the night, over very rough roads much of the way, and skirted with oak brush and groves of trees. They finally camped near the eastern foot of the “Little Mountain.” During this night’s drive several of Widow Smith’s cows—that had been turned loose from the teams—were lost in the brush. Early next morning John returned on horseback to hunt for them, their service in the teams being necessary to proceed.

At an earlier hour than usual the captain gave the orders for the company to start—knowing well the circumstances of the widow, and that she would be obliged to remain till John returned with the lost cattle—accordingly the company rolled out, leaving her and her family alone.

It was fortunate that Brother James Lawson was with them, for he knew the road, and if necessary could pilot them down the canyon in the night. Joseph thought of his mother’s prediction at Elk Horn, and so did the captain, and he was determined that he would win this point, although he had lost all the others, and prove her predictions false. “I will beat you to the valley and will ask no help from you either,” rang in Joseph’s ears; he could not reconcile these words with the possibility, though he knew his mother always told the truth, but how could this come true? Hours to him seemed like days as they waited, hour after hour for John’s return. All this time the company was slowly tugging away up the mountains, lifting at the wheels, geeing and hawing, twisting along a few steps, then blocking the wheels for the cattle to rest and take breath, now doubling a team, and now a crowd rushing to stop a wagon, too heavy for the exhausted team, to prevent its rolling backward down the hill, dragging the cattle along with it. While in this condition, to heighten the distress and balk the teams, a cloud, as it were, burst over their heads, sending down the rain in torrents; as it seldom rains in this country, this threw the company into utter confusion. The cattle refused to pull, would not face the beating storm, and to save the wagons from crashing down the mountain, upsetting, etc., they were obliged to unhitch them, and block all the wheels. While the teamsters sought shelter, the storm drove the cattle before it

through the brush and into the ravines, and into every nook they could find, so that when it subsided it was a day's work to find them, and get them together. Meantime Widow Smith's cattle—except those lost—were tied to the wagons, and were safe. In a few moments after the storm, John brought up those which had been lost, and they hitched up, making an early start as they usually did in the mornings, rolled up the mountain, passing the company in their confused situation, and feeling that every tie had been sundered that bound them to the captain, continued on to the Valley, and arrived at "Old Fort" about ten o'clock on the night of the 23rd of September, all well and thankful. The next morning was the Sabbath, and the whole family went to the bowery to meeting. Presidents Young and Kimball preached. This was a meeting long to be remembered by those present. That evening Captain ——— and his company arrived, dusty and weary, too late for the excellent meetings and the day of sweet rest enjoyed by the widow and her family. Once more, in silver tones, rang through Joseph's ears, "Father ———, I will beat you to the Valley, and will ask no help from you either."

GENEALOGY AND THE SPIRIT OF ELIJAH.

BY B. F. CUMMINGS, IN "DESERET NEWS."

One of the most remarkable among all of the intellectual developments that have taken place in the most cultured countries of the world during the last half century is the study of genealogy; and any person who will inquire into this movement will be astonished at the extent and rapidity of its growth. Prior to seventy-five years ago it was unknown either in Europe or America, except to a few persons who, for special reasons, gave attention to it. Today it numbers its devotees by hundreds of thousands, both in the old world and the new.

In several countries of Europe, notably those of Great Britain, and in many states of the American union, laws for the promotion of genealogy have been passed, and large sums for the preservation and printing of records containing genealogical data have been appropriated. Fifty years ago the literature of genealogy, both in Europe and America, was but meager, but since then, in both hemispheres, thousands of volumes relating to it have been printed. The literature of genealogy is growing much faster than that of any other subject that could be named.

In connection with this subject there are a number of coincidences which, to a Latter-day Saint, are very significant. A few months after the dedication of the Kirtland temple, which event took place early in the year 1836, a law was passed which pro-

vided for the collection of vital records throughout England and Wales, and their deposit in Somerset House, London. Within a few years similar laws provided for the collection of the parish records of Scotland in Edinburgh, and those of Ireland in Dublin. The collections of parish records in these two cities are very great, and are of convenient access to the searcher.

In 1845, the year following the martyrdom of the Prophet Joseph Smith and his brother Hyrum, five cultured gentlemen of Boston met at the residence of one of their number and planned the organization of the New England Historical and Genealogical society. From a small beginning this society has built up a vast library of genealogical and historical literature relating not only to all the states of the American union, but to all of the leading countries of the world. Access to this great treasure house is free. The membership of the society now numbers thousands of men and women, nearly all of whom are cultured people, and many of them are wealthy.

In 1847, the year the Latter-day Saints arrived in Utah, and their leader, President Brigham Young, selected a temple site, the above named society began publishing a quarterly magazine, the New England Historical and Genealogical Register, which has had much to do with stimulating the promotion of genealogy throughout the United States. In many states scores of local societies have been formed for the promotion of genealogy and local history, which are inseparable, and for the collection and preservation of records.

While the Latter-day Saints, in the days of their poverty, were building costly temples in Utah, not knowing when, nor how, nor where they would ever procure the records of their dead kindred without which most of the work for which those temples were designed would be impossible, the "Gentiles" in many states and countries from which the Latter-day Saints had been gathered were preparing those records, and that too on a stupendous scale.

During the last three or four years, thousands of Latter-day Saints in many stakes of Zion have entered upon the study of genealogy in a very practical way. Classes have been formed and teachers have been selected to give instructions upon the subject. These classes are being taught how to collect, arrange and record a genealogy. They are also being taught how to record work done in the temples. This movement is being promoted by the leaders of the Church.

In all communities of Latter-day Saints genealogy is taking on an economic as well as an intellectual and a religious aspect. It promises to develop into an industry which will afford employment to many persons of both sexes. There is a vast amount of correspondence and clerical work connected with it, and this will at length be performed largely by persons whose taste and skill qualify them for it. Its economic aspect is emphasized by the

fact that it will call for constant and considerable expenditures of money.

This whole subject is one of absorbing interest to a Latter-day Saint, as it relates to one of the most vital features of his religion.

Section 110 of the Book of Doctrine and Covenants recounts glorious visions had by Joseph Smith and Oliver Cowdery, at the time of the dedication of the temple at Kirtland, Ohio, April 3, 1836. They saw the Lord, face to face, and he told them that he had accepted the house. Next Moses appeared unto them, and committed unto them the keys of the gathering of Israel. After that "Elias appeared and committed the dispensation of the gospel of Abraham." Beginning with the 13th verse, the rest of the section is here reproduced:

13. After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

14. Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come.

15. To turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse.

16. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

The purpose of this visitation of Elijah was to confer upon living men the keys of authority which would empower and qualify them to build temples and administer therein the ordinances of salvation for and in behalf of the dead; and to spread abroad among mankind the spirit of this stupendous work.

Volumes might be written of the effects that have followed these heavenly visitations. This account of a personal visit paid by the Lord himself to two of his servants, has enlightened millions concerning him. The repetition to men of this age of the promises made to Abraham, and the organization of their families as his was organized, on an eternal foundation, have introduced into the world a new civilization. The restoration by Moses of the keys of the gathering of Israel has been followed by the immigration from their native lands, in the four quarters of the earth, to a central gathering place, of many thousands of the descendants of Israel, whose ancestors had mingled with the "Gentiles" of many nations. It has also been followed by the movement called Zionism, which looks to the restoration of the Jews of all lands to their own country, Palestine, and their rehabilitation as a nation of power and glory, as the prophets have foretold.

But it is the present purpose to speak rather of Elijah's mission, and the fruits and spirit of it, as the same are being shown in many parts of the earth at the present time. One manifestation

of the spirit of Elijah, witnessed in many countries, has assumed proportions that amaze the beholder who will give serious consideration to it. Reference is here made to the interest of the living in the records of the dead, and the great amount of labor and money that is being expended in order to make those records accessible to the general public, and available for temple work. In the United States many thousands of persons are showing tireless interest and industry in tracing, collecting and arranging their genealogies, and most if not all of the states of the Union have laws intended to preserve and make accessible vital records. The English parliament has given especial attention to this subject, and has made thorough provision for the collection and preservation of vital records, enormous accumulations of which have been created in London, Edinburg and Dublin. Interest in this subject has for years been growing in Germany, Switzerland and the Scandinavian countries, and the study of genealogy has, in an astonishingly short space of time, become a leading feature of modern culture in the most advanced nations of the world.

But the spirit of Elijah's mission is not confined to the study and development of genealogy. In 1868 prominent officers of the Union army inaugurated Decoration day as an anniversary to be devoted to decorating with flowers the graves of Union soldiers. For a few years only were the exercises of the day confined to soldiers' graves. A resistless power impelled the whole American nation to decorate all graves on that day. Not the least impressive feature of this beautiful holiday is the spirit that for years has blotted out distinction between the graves of northern and southern soldiers when the day comes for decorating them.

The growth of the spirit of Elijah's mission is also beginning to be shown, during recent years, in a marked degree and a beautiful manner among the members of the various fraternal orders and organizations, some of which have designated a given anniversary on which they hold memorial services in honor of their comrades who have bade them farewell and passed through the veil that separates this stage of existence from the one which follows it.

Truly the hearts of the living turn to the dead. Millions upon millions of people yield to the spirit that so moves them, without dreaming of the source of that spirit, or of the fact that they are, to that extent, adopting the religion of the Latter-day Saints. And thus the spirit of Elijah spreads among the nations, influencing the thought, faith, emotions and achievements of mankind. What will the end be? Just what the scriptures, ancient and modern, foretell; the universal rule by love and light of the religious system promoted by the Latter-day Saints, of which temple work and the spirit of Elijah are such vital parts.

THE FAMILY.

BY MARIAN LONGFELLOW, IN "THE COLONIAL."

In the economy of life there is a large factor which may be briefly listed under the head of "The Family." We know the exact value of the "family" as it effects our own individual case—the relationship of father, mother, sister, brother, husband, wife and children; but that is family in a restricted sense.

Do we keep in mind the relative value of the "family" as applied to our ancestral lines? Do we see and recognize the traits, the habits, the virtues and, alas! the vices that accrue to us through a long line of forbears? Do we justly value the good that has come to us thereby, and wisely guard against the evil that also comes into that great scheme of life?

A man lives—or a woman—for his or her family. They die for a principle or an inherited obligation. If then the unit of the family calls forth such devotion, must not the idea of the tie of a common stock have great weight? It is well, and just, and proper to do all for and in the individual family life, but should all interest cease there?

What higher incentive to pure living and noble deeds than the remembrance that one has sprung from a line which has made its mark in history; has written its name on the pages of humanity!

The Chinese have their form of "ancestor-worship," and it has been the fashion to deride such; but the ancestor-worship that bids us remember the chivalrous deeds, the noble thoughts, that were the soul of those from whom we have descended is a high and praiseworthy object.

Again, the individual family, in many cases, tends to selfishness; the horizon is too circumscribed; the outlook too narrow, and the well known aphorism insistently urged that it is likely to remain at home and there end!

If we will but enlarge our interests; if we will but turn a kindly thought to some other branch of the family tree; if we will but believe that among the larger army of "collateral branches" we may find interests, enthusiasms, incentives to higher and broader action, then will we find the "family," like the newer and loftier progressive shell of the chambered nautilus, grows more beautiful and appealing and, as a consequence, will make our lives more useful to the world.

Family lines lend a most fascinating and interesting aspect to life. We may lack some quality of mind or body that, apparently, should be ours by virtue of birth, and lo! we find it in some son or daughter of a "collateral line," who has sprung from our common ancestor. We may, in turn, possess some attribute or

qualification that another descendant lacks, the quality of which may be of real service to our neighbor. We become thereby of actual service to the one who does not possess such quality or qualities.

The view of a common fellowship through the same ties of blood is broadening and helpful to a wonderful degree. Thus it is that the welding into one form—the “family”—and the gathering together of the widely separated members of each family, is wholesome and beneficent.

If we have been in doubt on this point consider a few well-known “family” organizations. The “home coming” to the quaint little house at Duxbury, with which the name of John Alden will ever be associated; the gathering of that large association The Alden Kindred of America, from all parts of the United States and sometimes from abroad, keeps the sacred fire alive upon the altar of home and kindred.

The pilgrimages of the “Society of the Descendants of Robert Bartlett of Plymouth,” to that city by the sea, Plymouth, Massachusetts, when members from near and far gather about the boulder which has been erected upon the site of the old homestead at Manomet.

The rallying of men and women in whose veins flows the blood of the Fairbanks about the old house at Dedham and the annual gatherings of many, many other “families,” prove that “blood is thicker than water;” that the tie of kinship is stronger than the world in its selfish struggle for power and wealth is willing to concede. It is here that the best traits are brought forward, for who would hold up to public scrutiny, or seek to exhibit to the world any ignoble strain? Seeking the best in a line is in itself educational and beneficial. There is another point to be considered—the strength of unity.

Then let us continue in this form of “ancestor-worship,” seeking the “survival of the fittest,” the oldest of laws, and do all in our power to encourage the forming into “Families” those of a common kindred, thus keeping alive that search for the best and highest, which was the mark of the Pilgrim; the indomitable spirit of the Puritan; the devotion of the Huguenot; the sturdy adherence to duty and love of native land of the Hollanders, which is shared by Belgium as shown in her struggle against this atrocious war now waging in Europe; and last, though first by right of settlement, the high courage and daring of the Cavaliers though screened in velvet and lace!

Then let our family gatherings grow and endure, and our tribute to history and to our own lines of ancestry shall be justified.

WILL SEARCHING IN GREAT BRITAIN.

BY SUSA YOUNG GATES.

The searcher after genealogical information in Great Britain has been duly advised as to published sources of information, and methods of preparing his data, so as to make it quite clear to any and everybody. Among the most prolific sources of genealogical information are the thousands and tens of thousands of wills which have been recorded by the property holders of Great Britain and filed variously in London, Edinburgh and Dublin.

The descendant of the Saxon *theng* always has been a small land owner, and, moreover, he has lived in his generations pretty much on the same piece of land for hundreds of years. After the years 1300 and 1400, it became imperative for all British subjects who would prove on their titles to file their wills in the royal cities, where government documents were stored, and every careful Englishman, thereafter, made and willed his property to his descendants. It was this thrifty disposition of the large and small land holders which crystalized the surname habit into the philology of the nations. If a man would bequeath his property—and the law entail demanded that he should bequeath it from oldest son to oldest son along the line—he must get busy with “will making,” and since the thirteenth century, there is a pretty complete chain of these wills from father to son down through the ages.

As to the value of these wills, genealogically speaking, when one notes the fact that the name of the testator and usually that of his wife, and all of their children, with possibly other relatives and dependents, are given in such a document, one realizes that a will gives accurate and satisfying data for the genealogist; and when these wills follow one another down from father to son, it is readily seen how important they are to the will searcher. They contain a picture of both family life and material for tabulated pedigrees.

It would be advisable for the searcher to start out in his will hunting with a properly ruled lead-pencil notebook, in which to record his data.

Somerset House, in London is a Mecca for all those who would go will searching. In various parts of England may be found also district registries, where old wills may be found.

Somerset house itself is an old palace on the Thames, not far down the river from Parliament house and Westminster abbey. It is a wonderful old house with an inner court which is now stone-flagged, which open court boasts no trees nor flowering shrubs, playing fountains or graveled paths. Instead of women

with silken trains and swash-buckling knights parading up and down its royal archways, the will searchers from all over English-speaking countries hurry to and fro over the stone-pathed courtyard or linger in the old halls, searching musty volumes for genealogical information.

Many of these searchers are after legal clues to substantiate claims to properties that may lie in chancery, or are in modern dispute. Titles, lines of descent—all these are proved or are not proved through the thousands of wills which lie in this famous repository. The wills naturally divide themselves into those proved in the prerogative and those in the diocesan courts. H. A. Crofton says:

“In England, up to 1858, wills were proved in the prerogative courts of Canterbury and York, or were to be found in the various diocesan courts. There were also a large number (nearly 400) of peculiar courts, which were depositories of such documents. Later wills were all kept at Somerset house, and a great number of earlier ones, in ponderously bound volumes of copies, can also be consulted there.”

Roughly speaking, the prerogative court contained such wills as dealt with large property in two or more shires. These courts were under the direct supervision of the archbishop of York and Canterbury; while the diocesan courts were under the bishops; and the jurisdiction of such courts reached only into one shire. Thus, one would need to acquaint himself with the extent and value of the holdings of any ancestor in order that he might know where to search for these wills. However, the wise thing to do, and in fact the only thing to do is for the searcher to go through them all.

It is asked how anyone could go through such a vast store of information expecting to cover the same in an ordinary lifetime. Happily, the English government has taken the matter in hand for such searchers. The searcher will find in Somerset house as well as in every district repository, a very complete and satisfactory index to the names of those who have made wills during the last 500 or 800 years in Great Britain.

In order to begin his search, it would be unwise for a beginner to go into Somerset house and ask for the index to his surname family, and take information indiscriminately from the wills and records there filed. Instead, it would be much wiser for him to go first to the diocese registry, where his forefathers lived. Not only the diocese, but the parish should be noted, and he should begin his search in this individualized way. After he has exhausted that source of information, he may then go up to Somerset house.

In all will searching, begin with the oldest ancestor known,

and trace downward, searching carefully for wills made by any connected with that family in that particular district, as well as in the family itself. For instance, a daughter may have married into another family. Look through the will of the daughter's husband, or the father-in-law, and you will find, perhaps, the children of the daughter which would not be revealed in the original surname will.

After doing all of this, then let him find his way carefully back, step by step, in persistently searching for all of his surname, yet he should first take all the wills in any given years or period, and look carefully through them for the particular man he is searching. If he is found, then follow the same plan in searching for his father, and so on and on.

This search may lead into other counties and countries and clues for this search will be found in the wills themselves. It would be noted that a son, for instance, spoken of by the legatee was living in another parish, and this would lead to that parish.

If the family name is an uncommon one, the search is very much easier than if it were a common name. Another point to be remembered is that there are many variations in the spelling of any Christian or surnames. When it is remembered that there are nearly a score of ways in which Shakespeare and his family spelled their own name during his own lifetime, it can readily be understood that the variations in spelling a surname are likewise many and puzzling.

Another point to remember is that it was a quite common practice in the old days to adopt another surname for any reason. A change of residence, marriage into a wealthier and more aristocratic family, the receiving of a bequest in a will, which entailed a change of surname, or indeed a dozen motives, lead men to change their surnames.

“We aim to know, if long ago,
Our forebears honors carried,
And if they came in time to fame,
And whom the maids they married.”

BRITISH PARISH REGISTERS.

BY THE REV. W. L. SMITH, IN THE HISTORY OF THE PARISH OF
SOUTHAM, WAR. ENG.

Of parochial registers generally we know that they originated from the new state of things when Henry VIII and that extraordinary man, Thomas Cromwell, his minister and chief agent in policy and statecraft, gathered up into his master's hands entire ecclesiastical power and control. They, without scruple—one in the place of Pope, the other as his Vicar-General—contrived and arbitrarily put in force their new arrangements about religion. Those orders and regulations which had previously emanated either from the Pope or the bishops, or the heads of the monastic establishments, came now from "the Vicar-General and King's Vice-gerent" (Sim's "Manual," 2nd ed., p. 201). Such were Thomas Cromwell's high-sounding appellations. A mandate was soon issued for the keeping of registers in each parish, as is related in the following account of the successive regulations made respecting them in this and the next reign. It is thus stated by well-known authorities: After the dissolution of the monasteries and the dispersion of the monks who were up to that period the principal register-keepers, a mandate was issued in 1538 by Thomas Cromwell, the aforesaid Vicar-General, for the keeping of registers, baptisms, and marriages in each parish. Afterwards, in the reign of Elizabeth, it was ordered that every minister at his institution should subscribe to this protestation: "I shall keep the register-book according to the Queene's Majesties injunction." The monastic records had in great part been swept away. "Polydore Vergil, an Italian, did our nation that deplorable injury: for that his own histories might pass for current he burned and embezzled the best and most ancient records and monuments of our abbies, priories, and cathedral churches, under color (having a large commission under the great seal) of making search for all monuments, manuscripts, and records that might make for his purpose." John Bale, writing in 1549, says: "The library books of monasteries were reserved by the purchasers of those houses to serve their jakes, to scour their candle-sticks and to rub their boots; some were sold to grocers, sope-sellers, and some sent over the sea to the book-binders, not in small numbers, but at times whole ships full. A merchant bought two noble libraries for 40s." Thus, as to local and personal records of the births, deaths, and marriages of individuals in the various parishes an entirely fresh beginning was made throughout the kingdom, and registers commencing as these in the year 1539 are amongst the earliest found. Notes will be given with the registers, and also with the churchwardens' accounts. The national history not unfrequently is illustrated and borne witness of antiquarian research and discovery may afford

the means, like a single bone of an extinct species of animal, to construct the frame-work by which to estimate the form and proportion of past events and conditions of society, and recover them from the haze of myth and folk-lore into the light of modern investigations and ideas. The habits, pursuits and manners of succeeding generations may be traced. It will be seen that the improvements and refinements of modern civilization among us are many and great. Let us do our part in extending and utilizing them for all who are by any means shut out from the wholesome and complete enjoyments of them.

We shall find indications that in the era of the Reformation, when men's minds were suddenly enfranchised, the material aids of art and architecture in religion were despised and disregarded. A cold and squalid meanness, and neglect of the fabrics of our ancient churches—the result of an austere and fanatical puritanism—overspread the land. Many found warmth and excitement in the crowds that listened to the new preachers; others, adhering to the old religion, because popish recusants. The lights and the ornaments and ritual observances of the ancient worship disappeared. Yet soon after we find church accounts, though not showing evidences of the cost of such ceremonies, yet burthened too frequently in their place with parochial expenses that betray the wants and failings and frailties of the community. Parochial self-government was, however, gradually developed. The names of Justice, Constable, Oversees of the poor, and the various parish officers, frequently occur, especially in connection with proceedings and law suits about “settlements” and removals of “paupers,” and the idle, dissolute, and dishonest of the parish are too often in evidence in the books. Especially towards the end of the last century did the expenses of the parish, not in ecclesiastical but in entirely secular matters, so much increase in the costs of litigation, the prosecution of offenders and the support of a large pauperized proportion of the people that the state of things became at last intolerable. In some places the rates amounted to nearly the whole of the assessments, and the unfortunate owners, like Actaeon and his hounds, seemed on the point of being devoured by their own “canaille,” all feelings of independence having been crushed out and destroyed by the evils of a pauper-making system.

To return to the previous period, and our account of the successive regulations about parish registration. The protestation made in Elizabeth's reign by each minister at institution that he would “keep the register book according to the vucene's Majesties' injunction” not being well attended to, and the entries only on paper not being preserved as was necessary, it was ordained by a constitution made by the archbishops and clergy of Canterbury, October 25, 1597, that parchment register-books should be purchased at the expense of each parish, and that there should be

transcribed at the same parish cost from the paper books then in use into the parchment registers, not only the names of those who has been baptized, married, or buried during the reign of the then Queen (which commenced 1558, a period of thirty-nine years prior to the mandate), but also the names of those who thenceforth should be baptized, married, or buried, such transcripts to be examined, and their correctness certified at the bottom of each page by the clergyman and churchwardens. It is these transcripts made on parchment from the old paper books which are now in existence. The constitution above-mentioned was approved by the Queen under the Great Seal of England, and ordered to be observed in both provinces of Canterbury and York; and these regulations were confirmed by the 70th Ecclesiastical Canon of 1603, which enacts also that for the safe keeping of the register books, "the churchwardens at the charge of the parish shall provide one sure coffer with three locks and keys; whereof the one to remain with the minister, and the other two with the churchwardens severally; so that neither the minister without the two churchwardens, nor the churchwardens without the minister, shall at any time take that book out of the said coffer. And henceforth upon every Sabbath day, immediately after morning or evening prayer, the minister and churchwardens shall take the said parchment book out of the said coffer, and the minister in the presence of the churchwardens shall write and record in the said book the names of all persons christened, married, and buried in that parish the week before."

The Constitution, made in the latter part of the reign of Elizabeth by the archbishops and clergy, October 25, 1597, seems to have been attended to at Southam without any loss of time, for in the churchwardens accounts for the same year there are these entries: "Paid to John Spicer for Parchment to make a Register Book *ivs iiijd.*" "To Thos: Edmunds for making the Register Book *vijd.*" And in the following year, "Pd at delivering the Register book *ijs ijd.*" The copies made into the parchment book in 1597 are certified by the signatures at the bottom of each page of John Oxenbridge, minister, Edmund Coles, and John Geadon, churchwardens, up to the year 1597 inclusive. In the succeeding pages of the book, as far only as 1604, the names of the minister, pastor, or rector, with those of the churchwardens, also appear, but after that year they are omitted. In the preparation of the registers it has been endeavored to preserve the exact spelling of the names as they occur in the entries. Owing to the laxity of English spelling and pronunciation a name is capable of presenting a great variety of forms. The people knew their own surnames only by oral usage, and were very much dependent upon the parish clerk, or the person who wrote down the name as it sounded to him, and the ill-paid clergy were obliged to be content with very uneducated men to serve in the capacity of clerk. Especially the

registers of the latter part of the seventeenth century are indited in every variety of illegible bad writing. Original entries, i. e., entries made at the time of performing the religious ceremony, are by no means frequent. In the middle of that century the Commonwealth Parliament, in the spirit of some of our modern legislators, were bent upon dispossessing the clergyman and churchwardens of most of their time-honored parochial functions. An Act of Parliament was passed in 1653 appointing, instead of the minister, paid registrars to every village. These were illiterate men whose only accomplishment consisted of being able to read and write.

RECORDS IN BUCKINGHAMSHIRE.

The following is taken from the published announcements of the Buckinghamshire Parish Register Society:

"In Buckinghamshire there are 203 parish registers beginning not later than the eighteenth century: 116 begin before A. D. 1600; 23 begin from 1600 to 1640; 43 begin from 1640 to 1700; 22 begin after 1700.

"Parish registers were first ordered to be kept in England in 1538. In this country there are 27 beginning in that year; a few of these have entries before that date. It appears that Bucks possesses a rather larger per centage of 'early commencements' than other counties; this circumstance combined with other historical advantages should attract students of general history and be an inducement to support this Society. A large number of American emigrants originated from this county and their ancestry is recorded in the ancient registers.

"The County contained that important centre of The Society of Friends, Jordans, and the neighboring registers contain evidence of it. In the north of the county was Hogsty-end (in Wavendon) second only to Jordans in importance, and in the adjacent registers are scores of entries recording quaker burials.

"Watling Street, also known as the Chester road, the principal road of England, and the Bath road both pass through the county; and the registers on these roads contain hundreds of entries relating to strangers and travelers from all parts of the kingdom.

"During the civil war fighting was frequently taking place in this county which contained garrisons at Brill, Boarstall, Hillesden, Buckingham, Aylesbury, Newport Pagnell, etc., and the registers contain abundant references to military matters.

"The interest and importance of these records to the local and general historian is usually under-estimated, for they are as indispensable to the historian as they are to the genealogist, and the amount of valuable knowledge which is obtained from them is demonstrated by the critical analyses of the registers of High

Wycombe, Betchley, Wavendon, Upton-cum-Chalvey, and Aston Abbotts, which have been published in the 'Records of Bucks.'"

The following suggestions as to transcribing records are of interest:

"As a transcript may have to be stored for years before it is printed, let it be done well and carefully on durable paper with indelible ink: these conditions are essential.

"Paper. The best paper to use is good ruled foolscap, one side only must be used, $1\frac{1}{4}$ inch margin left for notes or corrections. The sheets must be numbered and have the name of the parish and year written at the top to prevent loss or misplacement, and they may be fastened together at the top corners.

"Ink. A good black writing fluid such as Stephen's "blue black." Lead pencil inadmissible.

"Verbatim et Literatim Transcriptions and printings, though recommended and desirable is not indispensable. It is an ideal which demands extra time and patience on the part of the voluntary worker and means greater cost in printing. The large majority of registers need not be so treated.

"Abridged transcripts which contain all the facts denuded of surplus verbiage are sufficient.

"Begin the M.S. with a description of the register book, viz., the dimensions in inches, number of pages, whether parchment or paper, nature of binding and covers, conditions, nature of writing, etc.

"Every name, date and place, and all facts must be copied. Peculiar or illiterate spellings must not be corrected, nor contracted words extended unless the extension be enclosed in brackets.

"Entries in Latin must not be translated.

"Errors in the register must not be corrected, but may be indicated. All memoranda, briefs, local notes, peculiar or interesting entries, and entries relating to important families or prominent persons should be copied in full.

"Trades, descriptions, epithets, etc., must be included.

"Number the pages of the original register and indicate the ending of each page by drawing a line in the transcript.

"An intimate acquaintance with the place and field names and family names of a district is useful in deciphering faded or indistinct entries.

"Check the accuracy of a transcript with the help of someone familiar with the district, if possible.

"Writing must be clear and distinct. Bad or careless handwriting causes the passing by of many a M.S. when a selection for printing is made, for not only is the record untrustworthy, but corrections to a proof have to be paid for and the cost of printing is unnecessarily increased."

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from page 51.)

MONTQUHITER, AB. N.

The said William Sim had bapt.: Anna, 6 Nov., 1742; William, 20 July, 1744 (William Sim, in Mill of Udach, witness); George, 26 June, 1746 (George Sim, in Mill of Udach, witness); Barbara, 8 May, 1748; John, 28 Oct., 1750; Christian, 24 May, 1755; David, 6 Sep., 1766 (George Sim, in Balquhyndachie, witness).

William Sim, in Balquhyndachie, had bapt.: George, 7 June, 1787 (George Sim, Grieve to the Hon'ble Gen. Gordon, of Fyvie, and David Sim, Schoomaster, Mont-whiter (witness)).

William Sinclair, in Haughs of Shogle, parish of Turreff, had a child born and baptized next day, named George, 15 May, 1792; had born: William, 2 Mar., 1795; Arthur, 21 Sep., 1797; Jean, 11 Mar., 1799; Margaret, 13 Ap., 1801, in Burnside; Barbara, 27 Ap., 1803, in Burnside; Mary, 12 Aug., 1805, in Burnside; Ann, 2 Nov., 1807, in Burnside; James, 24 July, 1810, in Burnside.

Alexander Taylor and Christian Grieg, in Byth, parish of King Edward, had bapt.: Alexander, 7 May, 1769; John, 5 Sep., 1774; William, 30 July, 1777, at Bonny Kellie, parish of New Deer.

N. B.—The next six (5) years registrations are lost, (viz. 1753-57).

The whole of this Book was transcribed by Mr. Alexander Cheyne, Sessions Clerk, who was admitted to the office of Schoolmaster, as assistant to his Father, George Cheyne, in 1822, and became his successor on the 9th of June, 1823.

(A few years of the original Register are inserted—1677-1709, but in some places are faded and torn. The Transcript for the most part was done with inferior ink which has paled considerably in places.)

DAVIOT, AB. E.

(5 miles N. W. of Inverurie. Pop. 568 in 1900.)

Register begins 1723.

Patrick Beattie, in Whitemyre, had bapt.: Anna, 17 Jan., 1793; Patrick, Nov. 22, 1795; William, 16 Ap., 1797.

John Benzie, a "smith" in 1811, had bapt.: John, 2 June, 1793; Isobel, 4 Oct., 1795; Elizabeth, 21 July, 1798; William, 19 Ap., 1801; Robert, 30 Mar., 1803; Alexander, 8 Feb., 1806; Adam, 9 Nov., 1811.

DUNFERMLINE, FIFE.

(5 miles N. of N. Queensferry. Pop. 25,250.)
Register begins 1561.

Charles Hodge, weaver, and Isabel McKenlay, had born : Robert, 5 Oct., 1760; John, 1 Aug., 1762, in Damhead of Pittencrief; Margaret, 23 Mar., 1768; Grizel, 2 Feb., 1771; William, 18 Ap., 1774.

John Hodge, weaver, burgess, and Janet Arnot, had born : Elizabeth, 16 Sep., 1764; Isabel, 7 Dec., 1766.

Robert Hodge, taylor, and Margaret Turnbull, had born : Robert, 19 Mar., 1773; Jean, 22 May, 1775.

There are other entries to the Hodge families from 1760 back, and probably some later than 1775.

William Hodge, weaver, and Janet Rae, had born : Julian, dr., 6 June, 1760; Janet, 5 Feb., 1762; Catherine, 15 June, 1764, burgess; Helen, 8 July, 1766; C——, dr. (sic), 26 Aug., 1769.

William Hodge, collier, at Charlestown, and Jean Hunter, had born Jean, 26 June, 1771.

James Ros, inhabitant, and Ann Hutton had born : Isabel, 9 Ap., 1753; Margaret, 14 Mar., 1765.

James Ross, day laborer, and Margaret Hoggan, had born, — Oct., and bapt. 23 Oct., Margaret.

Donald Ross, servant in Pitfirran, and Elizabeth Arnot, had born : John, 12 Aug., 1767; Henry, 4 Aug., 1770, gardener; Margaret, 1 June, 1773.

Thomas Ross, gardiner at Cavel, and Helen Wallace, had born : Jean, 17 Sep., 1771.

John Ross, smith, at Cavel Bridge End, and Agnes Robertson, had born : John, 4 Dec., 1773.

CHAPEL OF GARIOCH, AB.

(4 miles N. W. of Inverurie. Pop. 1,559 in 1900.)
Register begins 1763.

Robert Adam, in Blairdaff and Katherine Dauney, had bapt. : Margaret, 14 Mar., 1760; Isobel, 9 May, 1763; Ann, 20 Aug., 1764; Elspet, 16 May, 1766; William, 2 Feb., 1768; Robert, 27 Mar., 1770; Katherine, 15 Mar., 1772.

John Booth and Helen Paterson, had : Mary, 30 Nov., 1794; in Balquhaine : John, 7, Aug., 1797; Jean, 24 Mar., 1800; George and Helen, twins, 21 Mar., 1802.

Peter Davie, in Fettermass, and Elizabeth Crombie, had born : Thomas, 23 Mar., 1794; Amelia, 22 Feb., 1796; James, 23 Jan., 1797; Elizabeth, 10 May, 1800; Peter, 6 Sep., 1808.

John Walker, in Afforsk, and Margaret Cruickshank, had

bapt.: James, 3 June, 1758; John, 5 June, 1760; John Walker, in Breadsea, and Elspet Spring, had a son called George, 27 Oct., 1766.

MAUCHLINE, AYR.

(4 miles W. of Sorn. Pop. 2,572.)
Register begins 1670.

Daniel Gibson, hawker in M., and Agnes Clerk, wish to have their children's births put upon the Register of this parish: Mary, at Glendochie parish, 10 Dec., 1796; Daniel, at Hawick (Roxb.), 31 July, 1798; Alexander, at Macduff (Banff.), 23 June, 1800; Jean, at Grinlie, 18 May, 1805; Robert., —.

Alexander Hunter, in Sorn, and Girzel Colvran, in Achinlach, were married, 17 Ap., 1752.

METHIC, AB.

(8 miles N. W. of Ellon, E. Pop. 1,692 in 1900.)
Register begins 1670.

William Lucas, in Kelly, and Elizabeth Riddell, had born: Elliot, 8 Ap., 1818; Margaret, 16 July, 1822; Elizabeth, 25 Nov., 1819; Martha, 27 Ap., 1828; William, 19 Nov., 1829; Alexander, 18 Jan., 1834.

Thomas Marshal, in Amey Boggs (wife's name omitted) had bapt.: Alexander, 27 July, 1812; Alexr. Marshall in Skilmonia, witness; Margaret, 19 July, 1814; Lewis, 22 June, 1822, by his wife Margaret Beaton.

William Wilson, in Meickle Ardo, had bapt.: William, 29 Mar., 1805; in Auchincreive, Alexander, 25 Oct., 1806; James, 14 Dec., 1808.

William Scott and Isabel Booth, in Belnagoak, had born: Elizabeth, 22 Mar., 1816; Jane, 22 Mar., 1818; William, 17. May, 1822; James, 2 Aug., 1824; Mary, 8 Aug., 1826; George, 13 July, 1828; Alexander, 26 Jan., 1830; Agnes, 26 Jan., 1832.

There are also groups as follows:

6 children (1827-37) to Alexander Aitken.

7 children (1836-51) to Alexander Anderson.

6 children (1832-43) to Adam Beattie.

Several names (from 1819—) to — Benzie (ungrouped).

6 children (1837-49) to Alexander Bowman.

9 children (1824-44) to Robert Cranna.

6 children (1826-38 to William Crichton.

6 children (1840-51) to James Davidson.

6 children (1827-38) to Adam Duncan.

5 children (1845-54) to Robert Duncan.

7 children (1832-48) to Edward Ewen.

- 8 children (1833-50) to John Ewen.
 - 7 children (1839-54) to William Findlater.
 - 6 children (1840-53) to Lewis Gray.
 - 7 children (1834-52) to James Hutcheon.
 - 7 children (1839-53) to William Kennedy.
 - 8 children (1820-45) to William Leith.
 - 4 children (1832-49) to William Lyon.
 - 6 children (1839-48) to William McIntoch.
 - 7 children (1836-53) to Francis Main.
 - 6 children (1840-54) to George Marnosh.
 - 8 children (1837-54) to William Matthew.
 - 9 children (1820-42) to George Middleton.
 - 6 children (1842-52) to George Milne.
 - 6 children (1835-45) to John Norrie.
 - 9 children (1837-53) to John Pittendrigh.
 - 10 children (1831-51) to Alexander Robb.
 - 6 children (1839-51) to William Robertson.
 - Several names (from 1724) to — Ross (ungrouped).
 - 5 children (1842-53) to John Stephen.
 - 8 children (1839-54) to Thomas Stephen.
 - 5 children (1833-40) to James Stott.
 - 5 children (1830-46) to James Symoners.
 - 8 children (1831-47) to Henry Thompson.
 - 9 children (1828-48) to Robert Wilson.
 - 9 children (1833-51) to William Wilson.
- Some of these surnames appear at earlier dates.

The following two groups—registered 33 years after the birth of the first child—are important, in that they give three different places of residence, and indicate where other names might be found by those interested in the Shand family.

Methic records names of this family 100 years prior to these dates.

Savok also embraces parts of New Deer and Tarves, besides that of Ellon.

James Shand, presently residing in Sessnie, but in 1820 residing in the parish of Ellon, and Margaret Whyte, had born: Jane, 8 July, 1820; Joseph, 12 Feb., 1822; Barbara, 12 Dec., 1823; James, 14 Dec., 1828; David, 8 July, 1830; Margaret, 22 Aug., 1833; Alexander, 3 Ap., 1835; Jannet, 16 Mar., 1837; baptised in the Secession Church, Savok. The parents resided in Old Deer 1830-7.

James Shand and Isabel Kelgour had born: Mary, 15 Mar., 1838; Robert, 4 Jan., 1840; Ann., 13 Ap., 1842; Catherine, 24 Jan., 1844; Isabella, 24 Ap., 1846; Grace, 23 Sep., 1849; George, 24 Mar., 1851; William, 20 July, 1853. These baptized (1838-53) at Savock.

Both groups were entered in the Methic Record 23 Dec.,

1854. Unfortunately the mother's name of the first children is omitted. The Savock record of 1837 might give it.

PAISLEY, HIGH PARISH, RENF.

(7 miles w. of Glasgow. The second largest parish in the burgh.
• Pop., 17,914. Register begins 1788.)

William Lochhead by Marion Lyle, had born: Robert, 16 Jan., 1785; by Ann Muir, William, 12 Jan., 1787; John, 12 Mar., 1798 (? 1789).

William Kilpatrick and Barbara Mann, had born: John, 5 Feb., 1797; Hugh, 28 Mar., 1799; James, 16 Aug., 1801.

James Orr and Margaret Giffen had born: Margaret, 10 Jan., 1783; John, 30 Jan., 1785; James, 13 July, 1787.

Andrew Spowart, mason, and Margaret Wardrop, had born: James, 25 Feb., 1793; Janet, 2 Mar., 1795.

James Spowart, baker, and Christian Adam, had born: Andrew, 14 Aug., 1789; Janet, 18 Ap., 1791; James, 11 Feb., 1793; Christian, 30 July, 1794; Agnes, 9 June, 1797; Helen, 18 July, 1802.

James Spowart and Catherine Adam, had born: James, 29 Ap., 1799; Robert, 16 Jan., 1801.

James Spowart and Christian Adam had born: Thomas, 20 May, 1804; Graham, 24 Ap., 1806; Isabella, 25 June, 1807.

These are not grouped, but are taken from various parts of the Record.

John Wilson and Margaret Sym had born: Henrietta 22, Nov., 1788; Robert, 6 Mar., 1792; Elizabeth, 22 Nov., 1794.

There are groups of children to the following: James Bryson, from 1796; Allan Cochran, from 1794; Robert Craig, from 1785; John Dick, from 1787; Thomas Gray, from 1787; Alexander Laird, from 1791; James McArthur, from 1790; Malcolm Macfarlane, from 1795; Daniel McIntyre, from 1791; James Morton, from 1789; William Muir, from 1794; William Wallace, from 1787; John Watson, from 1782.

PAISLEY, MIDDLE PARISH.

Population 13,128. Register begins 1788.

The late Thomas Shirlaw, grocer, and Janet Watson, had born: George, 1 April, 1803; John, 3 April, 1805; Christina, Aug., 1807. Entered by request of the widow 27 Jan., 1852.

PAISLEY, LOW PARISH.

Population 7095. Register begins 1738.

To William Dunn and Margaret Tweddale: James, June 20, 1739; Agnes, Feb. 21, 1741; William, Oct. 24, 1744.

To Patrick Dunn and Janet Craig: Patrick, May 29, 1745; Janet, July 8, 1749; Margaret, May 11, 1754.

Alexander Hunter and Anne Wilson had born: Alexander, Jan. 4, 1750.

James Hunter and Helen Agnes had born: John, 17 June, 1739; Margaret, 8 Jan., 1741; Isob., 15 Nov., 1742; Robert, 22 Jan., 1745; Janet, 17 Oct., 1746; James, 8 May, 1748; James, 20 July, 1750; Robert, 22 Nov., 1752.

John Hunter and Agnes Hogsheart had born: Robert, 7 July, 1744; Margaret, 14 Sept., 1746; William, 4 May, 1749 (Hogs-year); Margaret, 13 Mar., 1752 (Hodgert).

Richard Hunter and Helen Semple had born: Janet, 17 Jan., 1747.

William Ross and Helen Smith had born: Elizabeth, 8 Dec., 1760.

TARVES, AB.

(5 miles northeast of Old Meldrum. Population 2239, in 1900.)

George Matthewson, in S. Auchedly, and his wife Christian Sangster had born: Alexander, 24 April, 1824; James, 26 Jan., 1826; Isobel, 28 Jan., 1828; George, 6 Oct., 1829. Copied from a register kept in the family Bible of the said George Matthewson. (Signed) George Melvin, Sess. Cl.

Joseph Ross, in Lochton, had bapt.: Robert, 21 April, 1819; George, 6 Jan., 1821; Theodore, 11 Sept., 1822.

Joseph Ross, in N. Ythsie, had bapt.: Joseph, 24 June, 1824; Alexander, 8 Mar., 1826; Selby, s. 28 May, 1828; Ann, 7 May, 1830.

Joseph Ross, plasterer, had bapt.: Alexander, 8 Mar., 1826; (This seems to be a repetition.)

Joseph Ross, in Lochton, had bapt.: Alexander, 19 Mar., 1826. (? If the previous entry gives the birth date and this the baptism date.)

(See over for James Ross and John Ross, which should succeed.)

(TO BE CONTINUED.)

Happy he who remembers his progenitors with pride, who relates with pleasure to the listener, the story of their greatness, of their deeds, and silently rejoicing, sees himself linked to the end of this goodly chain.—Goethe.

A GERMAN OPINION OF GENEALOGICAL ACTIVITY
IN UTAH.

BY PETER VON GEBHARDT.

In "Die Staatsbuegerin," Leipsig, Germany. Translated by A. H. Schulthess,

A forty-five-page booklet, entitled "Lessons in Genealogy," published by the Genealogical Society of Utah, Salt Lake City, Utah, U. S. A., treating in detail of the genealogy of the Mormons of America, has led me to write these lines. Not that I wish to encourage anyone to follow in the footsteps of the Americans—their genealogy is far different from ours so far as it relates to their purpose and their method, and furthermore, ours has the advantage of having a past—a history. But the fact that names such as Kate Frickewirth-Axt, Helene Motherby, Gerda Dieckmann, Helen Dobbstein, enjoy the esteem of their male co-workers in genealogical circles as collectors and also as publicists, shows the necessity of looking into the genealogical activity of the women of Salt Lake, and of examining what might be done by our own people in this regard.

The first point will be discussed more briefly than it really deserves. What the Mormons are can be ascertained by anyone, who does not know, by referring to the encyclopedia. Let it suffice to say, that the multiplication of the race "as the sands of the seashore" is a religious obligation of the Latter-day Saints, as the Mormons style themselves. The Mormons are in a flourishing condition, and the genealogy of the Mormons, like all political, economical and scientific activities, is considered in its relation to temple work, and therefore as a solemn duty. The Historical and Genealogical Society of Utah centralizes genealogical work, publishes its proceedings in a quarterly review and by means of holding regular classes or courses, provides for technical instruction in this line of work. In all branches of their activity as also in public life in that region across the great pond, the women play an important part. To them is left in a large measure the welfare of their children. Therefore do not be surprised to hear that genealogical courses are in part conducted by women, that women form the majority of the audiences, that a woman, Mrs. Susa Young Gates, wrote most of the excellent pamphlet entitled, "Lessons in Genealogy," which is equal if not superior to Devrient's "Family Research" ("Familienforschung"), (in the collection "From Nature and the Spirit World.")

We may satisfy ourselves as to these acts and ask ourselves if the German woman may not also take an active part in practical

genealogical work. It is a well known fact that among us also, the woman is the guardian of honor and virtue. And I consider it as beyond the question of a doubt that she also possesses the necessary qualifications and has the necessary time to devote to genealogical work, even in time of war. It is not my purpose to review exhaustively "Lessons in Genealogy" in this brief space, but we may nevertheless find room for a few important suggestions, and it would be very desirable indeed if they found a response.

The work of the woman who is active in the field of genealogical research must necessarily be limited to the gathering of the most available material, if she is not by profession a physician or a historian. She must take from the family register and documents everything which may give any information about forefathers and relatives, and record that which presents itself during the lifetime of her children and grandchildren, omitting in the first place everything which is vague and uncertain, and in the second place sine ira, but plurimo studio. The putting in shape and publication of the records must necessarily be left to those who have been technically trained for this work, or better still, to the societies or institutions which have been organized for that purpose. Not that a woman would not be competent to perform such work, but the experienced genealogist will always be the one who, because of his special qualifications, is able to separate the important from the unimportant, and bring about such a desirable uniformity in the work as will produce the most satisfactory results. Among these institutions which are particularly well equipped for the assembling, working out and preservation of the genealogical material, is the "Zentralstelle für Deutsche Personennund Familiengeschichte," (Headquarters for German Individual and Family History), a registered association having its office in Leipzig. For publicity purposes the best results may be had by means of the "Deutschen Geschlechterbushes, Genealogisches Handbuch burgerlicher Familien," ("German Genealogical Directory, genealogical handbook for families of the commonwealth"), edited by Dr. Jur. Bernhard Koerner, member of the Royal Prussian Heraldic Bureau, the twenty-ninth edition of which book will soon be published by C. A. Starke in Gortitz.

It must always be borne in mind, however, that the most beautiful family tree is without value if it be allowed to remain in a dusty corner of the writing desk. The family researcher owes the results of his research working also to the family in a larger sense—his branch, his people—which enjoys a strong and well deserved interest, even though it falls far short of receiving the attention which it merits in the medico-biological and sociological results of genealogical research.

THE SOCIETY ISLANDS MISSION.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from Vol. VI, page 136.)

March, 1848. Elder Benjamin F. Grouard, after spending about four months on Tubuai, left that island, leaving Priest Nabota in charge of Church affairs there. Undoubtedly he went to Tahiti, and subsequently visited the Tuamotu Islands; but the historian has no records on hand covering this period.

On the discovery of gold in California most of the whites who belonged to the Church left the islands. John Hawkins, however, remained true to his mission for years afterwards, and continued his labors on Anaa in connection with Elder Grouard. From Anaa the two missionaries made frequent visits to other islands of the Tuamotu archipelago, baptizing many people and organizing branches of the Church on several of the principal islands.

During the winter of 1848-49, Elder Addison Pratt taught a school in the Tahitian language in his own house in the old fort in Salt Lake City. Quite a number of brethren and sisters attended the school, among whom was Elder James S. Brown, who afterwards figured so prominently in the Society Islands Mission.

Wednesday, June 6, 1849. Elder Benjamin F. Grouard had learned the need of a vessel which they could control for the best interest of the mission, the membership of which had now increased to about two thousand or more, nearly all of whom were filled with zeal and ready to heed his call; they were mostly poor, however, so far as this world's goods were concerned. Many of the people of the Tuamotu islands had joined the Tahitians in their struggle with the French for hearth and home. But forbidding as their circumstances were, they determined to build a small schooner for the benefit of the mission.

With this enterprise in view Elder Grouard again sailed for Tubuai, where he arrived June 6, 1849. On his arrival he found all the Saints there in good standing, except Joseph Richmond, who had left the Church. Joseph Routliff had also been disfellowshipped for drunkenness and other unchristianlike conduct.

Elder Grouard baptized two on Tubuai in 1849.

Friday, May 24, 1850. Elder Addison Pratt arrived at Paapeete, Tahiti, on a second mission to the Society Islands, accompanied by Elder James S. Brown. The causes leading to this were, briefly told, as follows: News having reached the First Presidency of the Church from the Society Islands to the effect that Elder Grouard was discouraged and needed help, Elder Pratt was duly called to return to the islands in the fall of 1849 with

the understanding that his family would be sent to him the following spring in company with a number of Elders who would then be called for that mission. Two young men, Elders James S. Brown and Hiram H. Blackwell were selected to accompany Elder Pratt, and all three were duly called by the voice of the general conference of the Church held in Salt Lake City in October, 1849. In company with Apostle Charles C. Rich, they started from Salt Lake City, October 8, 1849, and went the southern route with the first wagon that ever went through to California that way. They traveled with an ox team. Charles C. Rich furnished one yoke of oxen, Addison Pratt one and James S. Brown one and the wagon. Each man had his own supply of provisions. They had a roadometer attached to their wagon, with which they measured the road from the Council House, Salt Lake City, to Williams' Ranch, in California, where they arrived December 23, 1849.

From Williams' Ranch, which afterwards, when settled by the Saints, was called San Bernardino, the party traveled up the coast to San Jose, near San Francisco, where they separated Feb. 15, 1850, and Elders Brown and Blackwell went to the mines, in order to earn means to take them to their destination. In this they were quite successful; Brother Brown says that he sometimes earned \$50 a day. In due course of time Apostle Charles C. Rich came along and advised the Elders to proceed to the islands. Elder Brown complied; but Elder Blackwell remained at the mines, and afterwards accompanied the first mission to the Sandwich Islands. Elder Brown joined Brother Pratt in San Francisco, where both secured a passage on the brig "Frederick," Captain Dunham, bound for Tahiti. They sailed from San Francisco on Sunday, April 21, 1850, and after a passage of forty days they landed at Papeete, Tahiti, May 24, 1850. For this passage they paid \$100 each.

After passing through the formalities required by the French laws, they obtained a permit to remain on shore as missionaries. On landing they soon learned that Elder Grouard was on Tubuai with Brother Whitaker and other brethren, who were engaged there in building a schooner which was to be used in the interest of the Church. From the native wives of Brothers Layton and Richmond, they learned of the condition of the Saints on Tahiti.

The native branch in the Tiarei district still existed, but the one composed of members who had resided in and around Papeete had been broken up, principally because the white people who belonged to it had gone to California, most of them in search of gold. Among them were Brothers Layton and Richmond, who arrived in San Francisco a few days before Elders Pratt and Brown sailed for the islands. The two Elders also met Haamatue. "Nothing could exceed the joy he exhibited at meeting me so unexpectedly," writes Elder Pratt. "He and his wife were

among the first I baptized on Tubuai. He was on a visit to Papeete from Huuau, in company with his nephew Pohe, whom I had baptized and ordained a Deacon at Tiarei, or rather Huuau. Haamatue told us that they were still living at Huuau, in a house which Brothers Grouard and Hawkins had built for the reception of the Elders who might be sent to the relief of the mission. As all our friends had left Papeete, Haamatue thought we had better go with them to Huuau and stay with our friends there till Brother Grouard should arrive. They were down with a whale boat and were thus able to carry our bags and baggage."

The brethren were also informed that the war between the French and the natives had been concluded, and that the French had established a protectorate government over the Society Islands and also over a part of the Tuamotu group. Brother Whittaker had married a native woman and was helping Brother Grouard in building the schooner at Tubuai.

Thursday, May 25. Elders Addison Pratt and James S. Brown, responding to the kind invitation of their friend Haamatue, sailed in the latter's whale boat to Huuau. They arrived there the same day in the evening, and were warmly welcomed by the family of Haamatue, and the other Saints who belonged to the branch which had been raised up in 1847 by Elder Pratt before he left for America. Some of the natives actually shouted with joy at meeting with the Elders and the next day they prepared a feast for them. The Elders, however, were grieved to learn that only a few of those who had been baptized and organized into a branch by Elder Pratt in 1847 had remained steadfast in the cause; the majority of them had turned back to the English church because the English missionaries had told them that Elder Pratt would never return, and that there was no truth or foundation to the so-called Latter-day work.

Sunday, May 26. Elder Addison Pratt preached at Huuau in the Tahitian language. He spoke with some difficulty, as he had been absent from the islands three years. After preaching he baptized two members of Haamatue's family.

As the prospects were that the Elders would have to remain for some time on Tahiti, they commenced holding school regularly and preached twice a week at Huuau. On the 2nd of June Elder Pratt baptized one and on the 6th three others. More baptisms subsequently took place.

Sunday, July 7. Under this date Elder Pratt writes: "As I was sitting in the meeting house preparing discourses for the day, I heard footsteps at the door, and when I looked up, to my joy and surprise I saw Brother Grouard about to step in at the door. This was a joyful meeting after a three years' separation. As it was raining very hard at the time, I asked him where he came from, if he had rained down. "No," said he, "I have been brought here a prisoner by the French, and am to have my trial

tomorrow morning." "For what," said I. "That question," said he, "I cannot answer, but it is reported that I have been meddling with their government affairs on Anaa. Some natives on that island who were old members and officers of the Church and who also held offices under the French government, wished to go on a mission to some of the neighboring islands, and during their absence they would leave their civil office duties with their sons. I told them that I saw nothing in the way of their going. But now it has been reported to the French that I have taken their government officers from them." Brother Grouard also said that he had traveled on horseback from Papeete to Papeno, a village about three or four miles from here, and that he must return before night, as they might miss him. He was very anxious that Brother Brown and I should go back with him; but as the rain was still pouring down, and neither of us had horses, we decided to follow him to Papeete on the morrow by boat."

Elder Grouard also informed Elders Pratt and Brown that Elder Thomas Whittaker was held as a prisoner at Papeete, having been brought up, together with himself (Grouard) from Tubuai. It appears that a conference had been held at Tubuai in April, 1850, and from certain utterances made use of on that occasion, charges had been preferred against Elders Grouard and Whittaker for using "seditious language." A man of war was accordingly dispatched to bring the two Elders to Tahiti. When they arrived, they found to their great joy that Elders Pratt and Brown had arrived from America a few weeks before.

Monday, July 8. On this day the wind blowed and the rain descended in such a manner at Huuau that no one could go to Papeete by boat. Consequently, Elder Brown and Brother Haamatue set out on foot through the rain at 6 o'clock in the morning, and though the rain continued to descend in torrents they reached Papeete at 11 o'clock. Here they met Elder Grouard who had just been acquitted. Elder Whittaker was still on trial. In a short time, however, the latter joined them, and thus they were both given their liberty. They had not been arraigned for public trial, but had simply undergone an examination before the governor; and though some twenty affidavits had been elicited against them, they were so flimsy and contradictory, that the simple affirmation of truth and innocence compelled an honorable acquittal.

Tuesday, July 9. As the wind and rain still continued, making a sea voyage to Papeete impracticable, Elder Pratt started out from Huuau on the 9th overland; but as he was suffering with a weak knee, he was unable to proceed any further than Papeno. From there he sent word ahead with a native who accompanied him. In the afternoon he received, by the hands of Haamatue, and a companion, the following note from Elder Grouard:

"Dear Brother Pratt: We hasten to inform you that we have been through the legal fire, and came out without the smell of it on our garments. Thank the Lord! Now this is what I have to say: The governor, after all was done, told us that now he was ready to send us back to Tubuai. I then asked him if he would have the kindness to send us all four (meaning Pratt, Brown, Whittaker and himself). He said he could not give us an answer till this evening, and tomorrow the vessel sails. Now, you must come down and be here by morning, though we cannot tell whether you can go or not. But the vessel, belonging to Tamatoa, king of Tubuai, is here and will sail in a few days; and you must be here any how and perhaps we may all go in her."

After reading this note Elder Pratt returned at once to Huuau with the two native brethren and on his arrival there packed his effects and those belonging to Elder Brown, prepared to sail for Tubuai; but as the whale boat on which he depended to take him to Papeete was leaky, he did not start till about noon on the 10th.

Wednesday, July 10. Elder Benjamin F. Grouard sailed from Papeete, Tahiti, for Tubuai. Elder Addison Pratt arrived at Papeete after dark, being accompanied thither by nine natives. On his arrival he learned to his great disappointment that Elders Grouard and Whittaker had already sailed for Tubuai, and that Brother Brown was left to tell that the governor had forbidden him and Elder Pratt to go to Tubuai for the present.

Thursday, July 11. This morning Elder Pratt called on the governor in Papeete, Tahiti, who told him through one of his military officers, who acted as interpreter, that he could not give him leave to go at present, but if he would call again in four or six weeks, he would give him an answer. He refused, however, to give any further explanation. "I felt abused," writes Elder Pratt, "but knew my hand was in the lion's mouth, and thought that perhaps it was best to keep still for the present, as I did not know what they would yet make out against Brother Grouard; for they had sent their vessel to make another investigation."

Saturday, July 13. After arranging some business at Papeete, Elders Addison Pratt and James S. Brown returned to Huuau by boat. On the following day (July 14th) which was the Sabbath, Elder Pratt preached, but only had a small congregation, as the local native preacher, who obeyed the English missionaries, had threatened to excommunicate all who went to hear the "Mormons" preach. About this time Elder Brown went to the village of Tiarei to live with a native brother (Pohe), while attending to missionary labors in that village. Elder Pratt continued at Huuau, living in Haamatue's family.

Thursday, Aug. 8. Elders Addison Pratt and James S. Brown received an invitation from the captain of a vessel from the island of Rurutu, to go with him to Tubuai; he offered them a free passage. He expected to sail in ten days; and as the Elders had

to give eight days' notice to the government before they could leave according to government rules, Elder Brown hastened to Papeete overland on the 9th of August.

Saturday, Aug. 10. "On August 10, 1850," writes Elder Brown, "I appeared before the governor and asked for the permits for Brother Pratt and myself to go to Tubuai. I had to pass two lines of sentinels in regular military form; but I was soon conducted and introduced to his Excellency, by an officer and explained my errand. He said, 'You are missionaries from America, are you not?' I answered, 'Yes sir.' Then he said, 'There are two already on Tubuai and that is enough.' With this he put me off until he could have his interpreters present. The next morning (Aug. 11th) I called as requested. That being the Sabbath, he still put me off, saying that he had forgotten it was the Sabbath day, and that I must come on Monday morning. Accordingly, I was there on time on Monday (Aug. 12th) and made my desires known and had them denied. Then I asked him his reasons, and he said he had no proof that we were good men, and he wished to know what we would preach and what our doctrines or faith were. I told him we preached the same Gospel that Jesus Christ and His Apostles preached, and that we could produce our credentials, if he desired them. He said, 'If you will get all of your white brethren together, and then make a declaration of what you preach in writing, and all of you sign it, then, if I accept of it as good doctrine, you will be at liberty to go where you wish and have our protection.' Then I understood that he considered us his prisoners. I told him we had no objections to acquainting him with our doctrines; but asked him if he made that request of other denominations. He answered no. I then asked him why he made it of us, to which he replied that there had been some difficulty already between them and Mr. Grouard. 'Well,' said I, 'did you not have him tried in your courts and found him clear, and was he not honorably acquitted?' He answered yes, but added that they would like to look into the affair and, if possible, prevent anything of the kind from occurring again. I thought that was good policy, as they had lost two of their best men on the vessel when they went after Brothers Grouard and Whittaker, and had lost a third man on their return."

Monday, Aug. 12. Elder James S. Brown returned from Papeete to Huau on the 12th of August and informed Elder Pratt of the results of his interview with the governor. The next day (Aug. 13) Elder Pratt wrote to Elders Grouard and Hawkins requesting them to come to Tahiti as soon as possible, in order that they might comply with the request of the governor. In the meantime Elders Pratt and Brown continued their missionary labors as well as they could under the circumstances.

On their first arrival at Tahiti Brothers Pratt and Brown found

Governor Bonard very jealous of all foreigners, and especially so of "Mormon" missionaries. They soon learned that they had to get a permit from him to stop on shore, or to preach, or to take fire-arms there; and if they wished to go to any other island, they must have a permit to do so, and pay three francs for each permit. Brother Pratt's old friends were very kind to them, but as the governor was so jealous of them, they felt that their movements were watched with no little interest. Brother Pratt, however, did all the preaching he could and soon revived the branch of the Church in Tiarei, reorganizing it with seventeen members, notwithstanding the great influence used against the Elders by the Protestant missionaries.

Saturday, Oct. 12. Hitherto, Elder Brown had devoted most of his time to the study of the Tahitian language.

In October Elder Pratt accompanied his friend Haamatue on a trip to the mountains in the exterior of the island. On the 12th of that month he received a letter from his wife, informing him that she and his entire family, as well as other missionaries with their families, had arrived in San Francisco from Salt Lake Valley en route for the Society Islands, and that they expected to sail for the island of Tubuai in a few days. This was cheering news to the two Elders, who had felt very lonesome for some time past, and had almost come to the conclusion that no one would arrive from the headquarters of the Church that year.

Monday, Oct. 21. The following named missionaries and families arrived at Tubuai, having sailed from San Francisco Sept. 15, 1850, in the ship "Jane A. Hersey," Capt. Salmon: Jonathan Crosby, wife and son, Joseph Bushby and wife, Thos. Tompkins, wife and two children, McMerty, wife and child, Alvarus Hanks, Simeon A. Dunn, Julian Moses, Louisa Pratt (wife of Elder Addison Pratt), and her four daughters, Hiram E. W. Clark, a fourteen-year-old boy who went with the Pratt family (brother of Emmeline B. Wells). There were 21 souls altogether.

These missionaries had been called at the general conference of the Church held in Salt Lake City in April, 1850, on missions to the Society Islands, some of them being instructed to take their wives with them. They left Salt Lake Valley May 7, 1850.

Wednesday, Nov. 6. In the beginning of November, 1850, Elder Simeon A. Dunn, one of the newly arrived Elders from Utah, arrived at Papeete, Tahiti, from Tubuai. On the 6th of that month he came to Huuau, the headquarters of Elders Addison Pratt and James S. Brown, and brought these brethren the welcome news that Elder Pratt's family had arrived, together with a number of missionaries from America, who were all at Tubuai awaiting instructions from President Pratt. "It is useless to describe our feelings," writes Elder Pratt, "and the native brethren and sisters rejoiced as much as we did. Brother Dunn told us that he had landed at Tubuai on Oct. 21st, with all

the brethren and sisters that were destined for this mission; that they had been kindly received at Tubuai and were all in good health, though they had suffered much with sea-sickness on the voyage. Such news called forth from my heart most sincere gratitude to my Father in heaven for His goodness in bringing them through in safety." This was the first news that Elders Pratt and Brown had received from home since they had left there the previous spring.

Friday, Nov. 8. Before meeting the brethren at Huuau, Elder Dunn had called on the governor at Papeete, who acted very pleasant and told him that he wished the "Mormons" would put in writing a declaration of their intentions, stating also the doctrines of the "Mormon" Church, and then for all of the missionaries to sign it, then they could go where they wished and he would protect them.

Complying with this request, the brethren wrote the following: "Whereas the undersigned have been requested by his Excellency, the governor of Tahiti, to make a statement of the intentions of our mission to the Society Islands, we proceed, in compliance therewith, to give the following statement:

"1st. To preach the everlasting Gospel which brings life and salvation to the children of men. 'For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jews first, and also to the Greek.' Rom. 1:16.

"2nd. To teach the people by precept and example the habits of virtue and industry, which are so desirable to the happiness and prosperity of civilized life.

"3rd. To observe and keep the laws of every land wherein we dwell so far as is required of preachers of the Gospel in Christianized countries, and to teach and admonish the people to observe and keep the laws of their land.

"Huuau, Tahiti, Nov. 8, 1850.

(Signed) "Addison Pratt, Simeon A. Dunn, James S. Brown."

Monday, Nov. 11. Elders Pratt, Brown and Dunn called on his Excellency, the governor, at Papeete, Tahiti. Passing the sentinels in strict military order, by his orderly they were ushered into his office, where they stood in silence for some moments. No one seemed to recognize them until a gentleman from a side room beckoned them in and pointed to seats. In a short time the interpreter came in, and the brethren presented the article. It was looked over and rejected. The governor then presented the Elders with the following:

"On my arrival at Tahiti two or three persons styled Mormon missionaries were residing either at Tubuai or at the Tuamotus. As they were already there, I thought proper to allow them to continue, considering the small number of persons forming a part of the mission, upon condition, however, that they adhered strictly

to the laws which govern the land of the Protectorate, not interfering in any way with political or civil matters, but solely religious, with which I have no intention, whatever, to interfere. Now that a large number of individuals attached to the Mormon mission request permission to reside on the Society Islands, tending to create a sort of Church government, embracing all the lands of the Protectorate of France, to create, as it might be said, a new existence to the population of the islands, it is now my duty to interfere. I request then to be informed on the following points:

"1st. What are the means of the Mormons for their living?

"2nd. From whom do the society of Mormon missionaries derive the power of forming themselves into a body?

"3rd. What are the forms of government and discipline which govern the society?

"4th. What guarantee of morality and good conduct do they require from members appointed as missionaries?

"5th. What duty do they require either from foreigners or native members, not including religious dogmas with which I will not interfere?

"6th. What number of religious services do they hold weekly or monthly?

"7th. Finally, what morals do the Mormons preach?

"These questions must be satisfactorily answered. This is my duty in regard to them as well as all other foreigners permitted to reside in the islands of the Protectorate having a right to French protection by conforming to the laws of the country, as missionaries, with an open pulpit, which might consequently give them great influence over the population and create, as it might be said, a new power, and it is my duty to impose conditions and they guarantee. Consequently, the Mormon missionaries shall bind themselves to preaching their religion without interfering in any way or under any pretense with political or civil matters. They shall withhold from speaking from the pulpit against the religion established in the islands of the Protectorate, the laws and acts emanating from the authorities. They shall not exact from the inhabitants of the Protectorate any tax, either in money, labor, provisions or material. They shall not inflict penalties upon any one in money, labor or provisions for failing to comply with the rules of the religion they preach. They can not acquire lands in the name of the society without the approbation of the Protectorate government. No person can be allowed to unite himself with them as a Mormon missionary in the Society Islands before having signed that he adheres to the present declaration; and whatever proof there might be of an infringement of these articles would occasion his exclusion from the islands of the Protectorate. The persons calling themselves Mormon missionaries and who sent a delegation to me, whom I could not recognize, are

hereby officially informed that before I can authorize them to constitute themselves as a society, they must reply categorically to the questions which I have put to them; that until then their residence is illegal, and I refuse, as it is my duty to do, all authorization to the Mormon missionaries to take up their residence. Moreover, it is my duty to inform them that when they are constituted a society, no meetings, except on days regularly known as days of prayer and preaching, can be held without the permission of the authorities, or they will be prosecuted according to law."

Then the governor gave the Elders a copy of the above restrictions, and said: "You can give such answer as you choose or think proper."

The Elders then retired to a quiet place and considered the matter; and after prayer they indicted the following answer:

"1st. As it is declared in the New Testament of our Lord and Savior Jesus Christ that they that preach the Gospel shall live of the Gospel, we are sent forth by the authorities of the Church to which we belong with the expectation that those to whom we preach will contribute to our necessities, so far as life and health is concerned, of their own free will. We have no authority from those who have sent us to these islands to form ourselves into a body compact, either civil or religious, nor have we any intention of so doing. The reason of their going to Tubuai is this: I, Addison Pratt, arrived at Tubuai in the year 1844, in the capacity of a missionary of the Gospel of Jesus Christ. I remained there in that capacity about nineteen months; and when I was about to leave there, I was invited by the authorities of that island, then in power, to return to them with my family and reside with them as their teacher. They wished also to be instructed in the arts and sciences of civilized life. After leaving Tubuai I went to Anaa to assist Brother Grouard in his missionary labors there. I remained at Anaa about nine months, and while I was there a general conference of the people we had baptized there was held October 6, 1846. At that meeting a request was made by the people, of whom Anipaea was head, to send to our Church in North America for some more missionaries to assist Brother Grouard and myself, as the Gospel had spread in several islands in that group; and the company which has now arrived at Tubuai are those missionaries that have been sent for. When I returned to America in 1847, I had the minutes of this conference and the request of the people of Tubuai with me, and they were read before the Church. A part of that company now at Tubuai are preachers of the Gospel, and part of them are mechanics and husbandmen. They have brought with them tools and seeds to carry out the object for which they were sent.

2nd. The form of government by which this society is governed are those set forth by Jesus Christ and His apostles in the New Testament, to which we have referred.

3rd. We request them to be strictly virtuous in every sense of the word, to observe and keep the laws of the land in which they dwell, and to teach the people so to do.

4th. We request of them all that which is contained in the articles above.

5th. We require of them what is contained in the third article and nothing more.

6th. We have no stated times for religious services, except upon the Sabbath; then we hold the several conferences; besides these we are subject to the will of the people.

7th. We preach to and admonish the people to keep all the commandments of God, and strictly to obey the laws of the land wherein they dwell."

"This reply was accepted by the governor," writes Elder Brown. "As to the first answer he said he wished we would get a living in a more honorable way. As to the second, he said he did not like the laws by which we were governed, or the answer that was given. We told him we had been brought up to work, and we still expected to work; a part of us had come to work, and a part to preach the Gospel. Then he very strictly forbade us to interfere in anything, except to follow our pursuits according to the articles written and signed. He manifested considerable prejudice. He then told us to go to Mr. Dugar, the secretary of the interior, and he would give us permits to remain among the islands of the Protectorate, when we had signed his prescribed article.

We found that if we did not comply with the request of the governor, we were likely to be ejected from the country at any time. Consequently, we signed them and got our permits by paying three francs each. Thus prepared, we returned to our lonely valley (Huauu) to mediate and plan for our future labors."

(TO BE CONTINUED.)

Classes in Emery and Carbon Stakes.—Genealogical Classes were held by Nephi Anderson in Emery Stake March 8, 9, 10, 11. Owing to the long distances in that stake and the unusually bad condition of the roads, classes were held at Ferron, in the south, on the first named dates, and at Huntington in the north on the latter two dates. There was a good attendance at both places, President Lars P. Oveson and many of the stake and ward authorities being present. Elder Andrew Anderson, the stake representative, takes an active interest in the work. Their annual summer excursions through the mountain to the Manti Temple is a big event with the good people of Emery stake.

A class was held at Price, for Carbon Stake, on Monday and Tuesday, March 13, 14. There was a large representation of the Relief Society, some coming long distances to attend. Elder Ernest S. Horsley is the capable stake representative.

MEMBERSHIP IN THE GENEALOGICAL SOCIETY OF UTAH.

As we have many inquiries about what is necessary to become members of the GENEALOGICAL SOCIETY OF UTAH, and the rights and privileges of said members, we think it appropriate to here briefly give such information. We hope all Stake and Ward Representatives will read these statements carefully, so that they may be able to impart correct instruction to those who desire it.

The principle objects of the GENEALOGICAL SOCIETY OF UTAH may be stated as follows:

1. To assist the Saints, who are interested in the salvation of the dead, to obtain genealogies of their ancestors.
2. To secure from all nations and peoples, so far as practicable, genealogical records, and deposit them in suitable quarters where they may be preserved for the perusal and benefit of members of the society.
3. To increase the interest of the members of the Church of Jesus Christ of Latter-day Saints in the important work of salvation of the dead.
4. To provide a place where the Saints may be instructed in the best method of keeping accurate and intelligible records of their temple work, and be assisted in the clerical labor.

An annual membership, in the SOCIETY may be obtained by the payment of \$2.00 which is good for one year, then thereafter a payment of \$1.00 each year as long as a membership is desired. A life membership is obtained by the payment of \$10.00, the first payment to be \$2.00, the balance, \$8.00 to be paid in such instalment as the applicant desires, provided the whole amount is paid within two years from date of first payment.

Membership in the SOCIETY is strictly personal, and cannot be transferred from one person to another. A husband's membership does not include the wife's membership, or the reverse; a parent's membership does not include the children. Membership in the SOCIETY gives the members a right to the use of the library, to search the books and to copy therefrom all names to which he is entitled. In temple work, a person is limited to four lines, namely, (1) his father's line, (2) his father's mother's line, (3) his mother's father's line, and (4) his mother's mother's line. This limitation also governs the rights of members in the SOCIETY to take names from the SOCIETY's books. *Non-members*, who wish to use the library for members can do so only on application to and permission from the Board of Directors. Members who find difficulty in visiting the library, because of living a long distance from it or because of other reasons, may have the records searched by a competent clerk, by application to the office of the SOCIETY. Charges are to members of the SOCIETY, 40 cents an hour, to non-members, 50 cents.

RECORDS IN THE LIBRARY

In reply to the many inquiries regarding what genealogical information may be obtained from the records in the library of the Genealogical Society of Utah, the following explanations are given:

The library can gather only such records that are printed in the form of books, and as there are many sections of the earth where no such books are printed, it follows that we have no records from such sections. The bulk of printed genealogical records come from the New England states and the Middle Atlantic states in our own country, the states of Massachusetts, Connecticut, Rhode Island, New Hampshire, Vermont, New York, New Jersey, and Pennsylvania, being the leading states in this production. American books usually consist of family histories, and vital records. Next in number and importance are the printed records from Great Britain. These consist, principally, of parish registers containing the records of births, or baptisms, marriages, and burials. Although we have hundreds of volumes of these records, it will readily be understood, that these comprise only a very small part of the vast accumulation of original manuscript records found in churches and archives where these records have been made. German books are very much of the same nature as the British. There are so few Scandinavian genealogical books printed that practically no assistance can be derived from this source.

With this explanation regarding the nature of the books contained in the library, it will readily be seen that we cannot tell without careful searching, whether or not there are any certain names in the records. Frequently the librarian gets letters asking whether or not there are any names of certain families in the library. Should the inquirer fortunately belong to a family having a published history or genealogy, and then if we have that history in the library, we can readily answer in the affirmative; but otherwise, we cannot say until a search is made in the books. This search cannot be made unless the locality is given, for without this information it would be like searching for the proverbial needle in the haystack.

The librarian of the Society, therefore, can, in replying to inquiries, say whether or not there is a family history in the library and can also say whether or not there are books of record from any particular locality. As for telling what names are in those books, that is a matter of searching, which is the privilege of all members of the Society. The Society has competent clerks who will undertake this searching at a cost of forty cents an hour to members, and fifty cents to non-members.

The library of the Genealogical Society of Utah does not contain "Mormon" Church records. Persons wishing information

about persons, places, or dates of "Mormon" Church members should apply to The Church Historian, 60 East So. Temple St., Salt Lake City, Utah.

This library does not contain a record of temple work done. For such information, application should be made to the temple where such work was done.

BOOK REVIEWS.

Johnson Genealogy. History and Genealogy of one line of descent from Captain Edward Johnson, together with his English Ancestry, 1500-1914. By Alfred Johnson, 36 Monmouth Street, Brookline, Mass. Published by the author at the Stanhope Press, Boston.

Part I of this splendid book treats of the Lives and Times of the Early Johnsons in New England, 1636-1875, dealing with those in Massachusetts, Connecticut, and Maine. Part II gives a genealogy of Captain Edward Johnson, 1598-1914. The Appendix deals with English ancestry, wills, letters, etc. There is a complete index of names.

The Hord Family of Virginia, a supplement to the Genealogy of the Hord Family, Compiled by Arnold Harris Hord, 7014 Anderson Street, Mount Airy, Philadelphia, Pa., 8vo, cloth, 120 pages, price \$5.

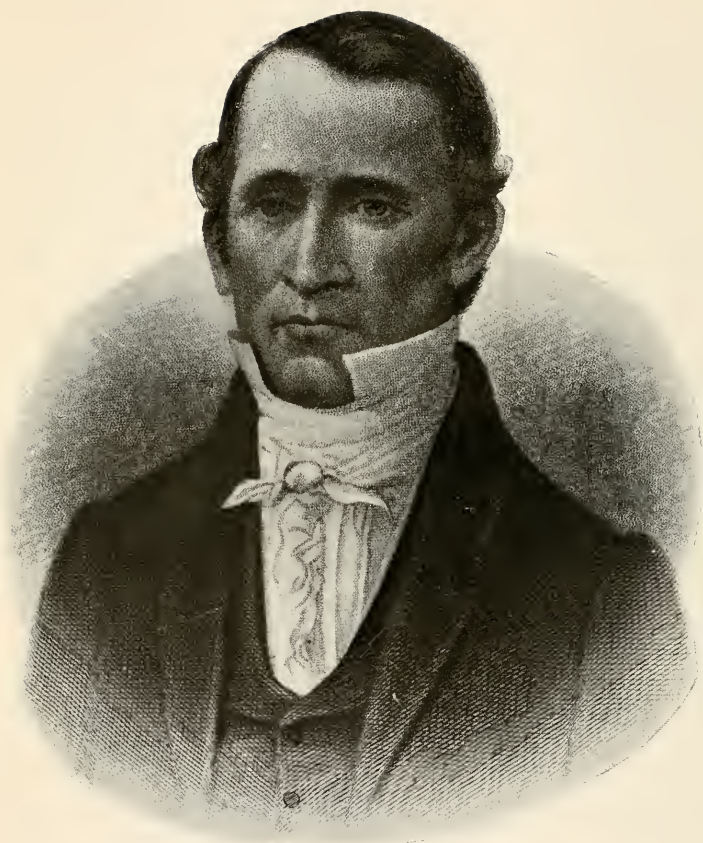
The chapter headings of this valuable work are: "English Ancestors of the Hord Family of Virginia," "Hord Family of Virginia," "Family of A. C. Hord," "Poll List of Essex County, Virginia, 1741," "Arnold Harris Hord," "Descent in the Maternal Line of Frank Firth Hord and of William Taliaferro Hord from Richard Hord, 1275." There is a chart and an index of families.

The Shearer-Akers Family, combined with the "Bryan Line" through the seventh generation, By the Rev. James W. Shearer, Somerville, N. J.

This book is arranged, as the author says, "to be continued indefinitely, both as a genealogy and as a picture gallery, in each of the three lines, by blank pages inserted in the last four generations and index on which new names and pictures may be inserted at their proper places."

Genealogy of Consider Smith, of New Bedford, Mass., with notes on allied families of Mason and Thwing, By Llewellyn Tarbox Smith, 38 St. Botolph Street, Suite 21, Boston, Mass. Paper, 26 pages, price \$2.00.

A Brief History of the First Harrisons of Virginia, Descendants of Cuthbert Harrison, Esq., of Ancaster, England, from 1600 to 1915, by Henry Tabewell Harrison, Rock Springs Farm, Leesburg, Va. Small, 32 pages. This is a beautifully made book containing valuable information pertaining to this family.



EDWARD PARTRIDGE.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JULY, 1916.

EDWARD PARTRIDGE.*

Edward Partridge, the first Bishop of the Church of Jesus Christ of Latter-day Saints, was born in Pittsfield, Mass., August 27, 1793. His ancestors came from Berwick, Scotland, during the seventeenth century and settled at Hadley, Mass., on the banks of the Connecticut river.

His early life, so far as the meagre record of it informs us, was uneventful; though, to use the words of the Prophet Joseph Smith—who gives in his own history a brief biographical sketch of Bishop Partridge—“he remembers that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer.”

At the age of sixteen he was apprenticed to a hatter, and served about four years in acquiring a knowledge of that trade. During this time, it would seem, his mind was not idle upon the subject of religion, for we are told that “at the age of twenty he had become disgusted with the religious world,” and “saw no beauty, comeliness or loveliness, in the character of God that was preached up by the sects.” Still, he did not, as many have done under like circumstances, discard the Bible and lose faith in the Supreme Being, because of the shortcomings of those who professed to worship Him, and their “private interpretations” of His word and character. He was satisfied that God liyed, that the Scriptures were of divine origin, and he evidently made them the touchstone, so far as he was able in the absence of a better, to try the teachings of the ministers and professors with whom he came in contact. Once he “heard a Universal Restorationer preach upon the love of God. This sermon gave him exalted opinions” of the Deity, and he “concluded that universal restoration was right according to the Bible.”

*This sketch is taken, for the most part, from an article “The Aaronic Priesthood” by Orson F. Whitney in the “Contributor,” 1884.

He held to this belief until 1828, and was living in Painesville, Ohio, when he became a convert to the Campbellite faith, both he and his wife being baptized at Mentor, by Sidney Rigdon, then one of the leading lights of that religious sect. But though converted, as the term goes, to this belief,—which was probably nearer correct than any other he had heard of—he was not without doubt, at times, of its being the true one, but continued as one of the “Disciples”—as they called themselves—until the fall of 1830, when an event occurred which was destined to change the whole current of his life, and cause him to again investigate, with anxious mind, the subject of his soul’s salvation.

The event referred to was the arrival at Kirtland, Ohio, of Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jun., and Ziba Peterson, Elders of the lately organized Church of Jesus Christ of Latter-day Saints. They had come from Fayette, Seneca County, New York, where the Church was organized on the 6th of the preceding April; having been called by revelation, through Joseph Smith, Jun., the Prophet, to take their journey into the western wilderness, carrying with them the Book of Mormon, to preach to the remnants of the land, the Lamanites, and inasmuch as they received their teachings to establish the Church of God among them. The revelations appointing them to this mission were given in September and October, 1830, and may be found in Sections 28 and 32, Book of Doctrine and Covenants.

They tarried some time at Kirtland, where many of the “Disciples” dwelt—of which sect Elder Pratt had once been a member—and baptized, among those who believed their testimony, Sidney Rigdon, the Campbellite preacher, and a large portion of the flock over which he presided. Edward Partridge, one of his congregation, also became interested in the “new religion,” but was not baptized until the 11th of December, following; when, having gone with Sidney Rigdon to Fayette, on a visit to the Prophet, he was immersed by Joseph in the Seneca river, and entwined his future destiny with that of the strange faith which had sprung like a meteor from obscurity to illumine the horizon of the nineteenth century.

Of this visit, Joseph writes in his autobiography: “It was in December that Elder Sidney Rigdon came to inquire of the Lord, and with him came that man (of whom I will hereafter speak more fully) named Edward Partridge; he was a pattern of piety, and one of the Lord’s great men, known by his steadfastness and patient endurance to the end.”

Elders Partridge and Rigdon remained in the east until the latter part of January, 1831, when they started back to Kirtland, Joseph Smith and his wife Emma accompanying them. Shortly after their arrival, Edward Partridge was called to the Bishopric of the Church by divine revelation. The call stated that he was to leave his merchandising and to spend all his time in the labors

of the Church. "And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile."

On the 7th of June, 1831, the day following a conference at Kirtland, Joseph Smith, Jun., Sidney Rigdon, Edward Partridge and Martin Harris were directed by the Lord to journey to the land of Missouri. They were told that the next conference should be held there, upon the land which the Lord would consecrate unto His people, it being the land of their inheritance, where the city of Zion should be built, but was then in the hands of their enemies.

They left Kirtland on the 19th of June and arrived at Independence, Jackson County, Missouri, about the middle of July. Here, in the month of August ensuing, in a revelation from the Lord, Bishop Partridge and his counselors, with others, were told that this was the "land of their residence," and they were instructed to bring their families there and settle. On the third of that month Bishop Partridge, with seven others, including the Prophet, were present at the dedication of the site of the future Temple, a spot a little west of Independence. Two days afterwards he wrote a letter to his wife in Painesville, Ohio, in which he says: "I have a strong desire to return to Painesville this fall, but must not; you know I stand in an important station, and as I am occasionally chastened I sometimes feel as though I must fall; not to give up the cause, but to fear my station is above what I can perform to the acceptance of my heavenly Father. I hope that you and I may so conduct ourselves as to at last land our souls in the haven of eternal rest. Pray for me that I may not fall. I might write more but will not. Farewell for the present."

Here, then, he continued to reside—after moving his family from Ohio—officiating as Bishop of Zion, and up to December, 1831, when Newel K. Whitney was called to a similar position in Kirtland, he was the only Bishop in the Church.

The next time the name of Bishop Partridge appears in the Prophet's record, is at a general council of the Church called by the latter on the 26th of April, 1832, at Independence, soon after his arrival there on his second visit to Missouri. At this meeting Joseph was acknowledged as President of the High Priesthood—according to a previous ordination at a conference in Amherst, Ohio—and Bishop Partridge in behalf of the Church, gave to President Smith the right hand of fellowship. The scene is described as "solemn, impressive and delightful."

The Latter-day Saints who had settled in Missouri soon felt the cruel hand of persecution. Bishop Partridge writes:

"On the 20th day of July, 1833, George Simson and two other mobbers entered my house (while I was sitting with my wife, who was then quite feeble, my youngest child being then about three weeks old) and compelled me to go with them. Soon after leav-

ing my house, I was surrounded by about fifty mobbers who escorted me about half a mile to the public square where I was surrounded by some two or three hundred men. Russel Hicks appeared to be the head man of the mob. He told me that his word was the law of the county, and that I must agree to leave the county or suffer the consequences. I answered that if I must suffer for my religion, it was no more than others had done before me; that I was not conscious of having injured anyone in the county, therefore I would not consent to leave it. Mr. Hicks then proceeded to strip off my clothes, and was disposed to strip them all off. I strongly protested against being stripped naked in the street, when some, more humane than the rest, interfered and I was permitted to wear my shirt and pantaloons. Tar and feathers were then brought, and a man by the name of Davies, with the help of another, daubed me with tar from the crown of my head to my feet, after which feathers were thrown over me."

This outrage, with many others, was but the beginning of sorrows for the Latter-day Saints in Jackson County, for persecution waxed fiercer until, in the fall of 1833, they were all driven from the county across the Missouri river into Clay and Caldwell counties. In 1835 he visited the eastern states on a preaching mission. On his way back he stopped at Kirtland and remained there to the dedication of the Kirtland temple. In May, 1836, he returned to Missouri and was with the Saints in their troubles which terminated in their being driven—fifteen thousand of them—from the state. Bishop Partridge was a participant and a patient sufferer in many of the heart-rending trials visited upon his fellow religionists. He thus relates one of the high-handed acts of wholesale robbery committed by the mob-militia of the state:

"Whilst I was a prisoner confined to the town of Far West, I was, with the rest of the inhabitants, collected within a circle on the public square, and there, surrounded by a strong guard, we were compelled to sign a deed of trust, which deed was designed to put our property into the hands of a committee to be disposed of by them to pay all the debts which had been contracted by any and all who belonged to the Church—also to pay all damages which might be claimed by the people of Daviess county for any damages they might have sustained from any person whatever. I would remark that all those who did deny the faith, were exonerated from signing this deed of trust."

He also tells how he and scores of his brethren, in the bleak autumn of that year, were driven off like dumb cattle to Richmond, Ray county, a distance of thirty miles, and there kept as prisoners for three or four weeks, without cause, and upon no civil process whatever. Cold, hunger, and privations undermined his health, and when at length he and his people were driven from the state and found refuge in Illinois, his strength was gone.

When Nauvoo was founded he was appointed to preside as Bishop of the Upper Ward of the City.

But the career of Edward Partridge was drawing to a close. His health was broken, and for many months he had been unfitted for heavy or manual labor. The persecutions which he had passed through, added to the sickly climate of the new locality, finally overcome what was left of a healthy but by no means a robust constitution. About ten days prior to his death, he was taken with pleurisy as the result of over lifting and prostrated on the bed from which he never again arose. He died on Wednesday, May 27th, 1840, at his home in Nauvoo, Ill.

THE WAY OF THE PEDIGREE HUNTER.

BY SUSA YOUNG GATES.

The methods employed by those who undertake to prepare pedigrees in Great Britain are quite similar. In this country, it is largely a matter of individual effort, both in the mode of attack and the preparation of the material afterwards; whereas, in that conservative "Old Country" across seas there is a unanimity of method and result that demonstrates how small a part personal initiative plays in that same old conservative England. What one does, all do, so far as securing and arranging genealogical data are concerned. And if an American was to suggest to a genealogist in England that he should vary his mode of attack or change the form of his arrangement of gathered genealogical data that American would very soon have the proof of the conservation of English genealogists. This steady unification of effort in Europe is valuable in that it formalizes pedigree forms, while it permits age-long habits to insure a modicum of effort on the part of new beginners; but it certainly does tie up gateways to progress that are astonishing to the American observer.

The meaning of the word "pedigree" is variously interpreted. One old authority gives it as a contraction of the French words "par degrees," or by degrees. Another has it that it is from the Latin "pes," a foot. Still another gives it as deriving from the French "pied de grue," which means foot of a crane. All of these have their significance, for a genealogical table proceeds a step at a time, or "by degrees." While it is also true that the old-fashioned genealogical tree is literally a miniature diagram of a tree in which the father and mother's names were in the trunk while the children ran out into the branches. This form is well known to old genealogists but not at all familiar to modern ones, yet it carries out the idea of the crane's foot, as it sprawled out, and was also similar in design to the tree.

A pedigree is therefore, the line of descent of any individual

arranged according to some regular and methodical form. In England, and Europe it might be added, the form is always tabular. In America, it is usually arranged in group forms. Pedigrees are indispensable to the reigning families of the Old World, while anyone who has estates or properties must needs preserve proved pedigrees of his family lines. In the War of the Roses, in the claim of Edward IV, to the Crown of France, in the relative position of Queen Mary and Lady Jane Grey, in the Schleswig-Holstein question, the pedigree of the litigants was of quite as much importance as were their arms or their subtilities of statesmanship. One wonders just now, with all this carnival of blood in Europe if this will prove to be the case, through future generations; if noble families will need pedigrees for aught but property rights, when all this "cruel war is over." Certainly Abraham Lincoln had no occasion to prove his pedigree, nor has any President before or since had occasion to make a point of such a thing in America.

In the old days in Great Britain, when a peer wished to take his seat in the House of Lords, it was necessary for the Garter-king-of-arms to lay upon the table in plain, open sight, the pedigree of the peer, so that all might note his claim to his hereditary place of honor and privilege. In 1802, this order was rescinded by Lord Thurlow, with the purpose of modifying and presenting a new one. This has never been done, hence the abrogation of this very useful custom—useful, that is, for the genealogist. It might well be that the rule was getting a bit rusty and undesirable, for there are a good many slips through the spindle over there in that ancient peerage, and there are more of the purchased purples than would be wise to disclose in such a public way. However, the custom was an excellent one for posterity.

Most nations have preserved their records, at least of the noble families in some state depository. For students everywhere have recognized the intimate relation that exists between history and genealogy. Says Crofton: "Many nations have preserved the records of their family genealogists in their national archives; indeed, all have done more or less, and all honor to those who have been keenest in the matter for a nation is composed of families, and family or individual history helps to make the history of that nation; while heredity, perhaps, more than environment tends to explain the complex character with which each individual member of it is endowed."

To the student interested in pedigree-hunting it is important that he shall have a knowledge of methods pursued in the various countries, the best way to approach his topic, and the by-ways into which he must go if he would take a complete and clear path towards the object of his search.

Students do not always realize the value of a historical foundation on which to begin this interesting subject. They hear of the

days and doings of William the Conqueror, and they have a vague fancy that there was such a man who came over to England from somewhere and did something, at some certain time. But just what and where and when these things were done is thought to be of no particular value. It is pedigrees they want, pedigrees, arranged in the tree or tabular or group form, it makes no difference. But it is pedigrees, and pedigrees only. Fortunately, nature has provided us with a set of powerful instincts which shrivel all theories and devastate all formulas. So that our parenthood instinctively takes into cognizance every atom of preparation and the accomplished fact is no more familiar and beloved than is every contributing factor thereto. But with this inquiry into our remote parenthood, we want simply to marshal facts and names, while all the contributory avenues of approach are passed by with indifference and neglect. True, we cannot go far until we are met with baffling blank walls, which can only be climbed with the aid of painfully prepared steps of history, the sign-manual study of heraldry, with geography, philosophy and now-a-days, even with some ideas of hieroglyphics. Most people say wearily that the way is impossibly hard, and succumb to the rigors of the first climb, and settle back into apathy or, perchance, which is certainly one degree more courageous and noble, they give their time and attention to more remunerative pursuits, and hire experts to do their genealogical thinking for them. Those who persist have the constant joy of discovery the exhilaration of struggle, and the loftiness of pure purpose as their intellectual and spiritual reward. They are to be envied by less favored mortals, and imitated by all earnest souls.

Nowwhere, except in courts of justice, is there so much reward for dull plodding as in the research done by this class of students. One's ancestors live and move across the white pages of records with such fascinating individuality that one can scarcely refrain from introducing them to every chance acquaintance. One is touched by the record of the holocaust which left only ashes on his ancestor's hearth after some savage raid and he sees the cabin, hears the war-whoop, and suffocates at the butchery which follows when the women are struck from their babies, and all are left scalpless to greet the returning soldier under Washington's banner. Or he is so amused when he discovers that his maternal ancestress "spoke up in meeting" and rebuked the deacon for injustice to a half-witted so-called witch that he wants to tell the tale again and again. While appeals then, as now, dragged through the slow courts of justice, or wills which failed of proving for so many years that children grew, married, and died, and still the mother and the son-in-law guardians were scrapping over the loaves and fishes which the lawyers were calmly appropriating. These little side-lights of general research tempt one into paths of

romance of attempted literature, instead of which one must make of such dramatic incidents simply torch-lights to lead us on our upward climb towards the trunk of the tree. For to carry out the "pedigree" idea, one must climb down the tree to find one's ancestors, and it is often apt to cause a tumble.

Such, then, is the way of the "pedigree-hunter." If he follows in this path he must be willing to go up blind alleys, climb trees downward, shake the spindles of his erring maternal ancestors to discover what slipped through, pore over dim parchment in ancient tongues, acquaint himself with all historical facts for none are unimportant, trace out the sign-language of armorial bearings, and piece together unrelated facts and fragmentary tradition. In it all he must be imagination-proof, patient as the stars, constant as the sun, and strong with the strength of an invincible purpose. His rewards will be daily and his pleasure will be measureless as his comprehension. To such are remote recesses of the past accessible.

SOCIETY ISLANDS MISSION

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 101.)

December, 1850. As there was no vessel at Tahiti bound for Tubai, Elders Pratt, Brown and Dunn continued their labors on Tahiti till the end of the year. On November 24th, Elder Pratt baptized Turotoa, a native of the Sandwich Islands. In December, Elders Brown and Dunn made a trip around the island of Tahiti, on which they were kindly received by the natives of the different villages.

Tuesday, Dec. 10. Elder Addison Pratt wrote from Tahiti, Society Islands, on this date, that the French governor had brought Brothers Benjamin F. Grouard and Elder Whittaker and tried them on a charge of having ordained men and sent them to preach the Gospel; but as no bill was found against them, they were liberated and returned to Tubuai. On their arrival Elders Addison Pratt and James S. Brown were detained at Tahiti by the Governor; Elder Pratt could not obtain permission to visit his family, of whose arrival at Tubuai he had received the intelligence, until the brethren who were preaching on the islands could be gathered together and sign such articles of agreement as should be dictated by the Governor, which under the circumstances the brethren concluded to do; after which they were allowed to preach under the French protectorate. The Governor held that the residence of the brethren on these islands was illegal until the articles of agreement were signed.

Sunday, Dec. 29. Elder James S. Brown preached his first sermon to the natives in their own language at the missionary headquarters of Huuau. This was about seven months after he first landed on the islands.

Monday, Dec. 30. With the exception of his visit to Tahiti to answer to the charges brought against him, Elder Benjamin F. Grouard continued his labors on Tubuai during the year 1850. Fifteen baptisms are recorded in the Tubuai record for 1850, the ordinance being performed at different dates. Of other matters of importance may be mentioned that Ambrose Alexander was married to Hino Tautua, July 28, 1850, and that eight children were blessed Oct. 6, 1850.

The last company of Elders who arrived at Tubuai in October, 1850, had up to the close of the year spent most of their time studying books and trying to learn the language, but most of them did not seem to make much progress. They also worked on the new missionary vessel which was being built.

Wednesday, January 22, 1851. Elder Addison Pratt obtained a long-looked-for opportunity and sailed from Papeete, Tahiti, bound for the island of Tubuai. Among his fellow passengers were Brother John Layton (who had just returned from California) and his wife Teina, and several other natives. Before leaving Tahiti, Elder Pratt appointed Elder James S. Brown to preside on that island, instructing him to do the best he could in spreading the truths among the inhabitants there.

Tuesday, January 28. Elder Addison Pratt arrived on the island of Tybuaï and experienced a most joyful meeting with his family from whom he had been absent on this occasion for sixteen months. Besides his own family he met Elder Crosby, wife and child; Thos. Thompkins, wife and two children; Brother McMerty, wife and child; Elder Hanks and Moses, and Brother Hiram E. W. Clark, a boy who had come out with the Pratt family; all these had arrived from America three months before. Elder Bushby, one of the new Elders from the Valley, had left for home on the day preceding Elder Pratt's arrival. Besides these, he met a large circle of native brethren and sisters and old friends, from whom he had been separated since he left them in December, 1845. A feast was prepared in honor of Elder Pratt and the passengers who came with him, which was continued for several days.

On his arrival on Tubuai, Elder Pratt found the hull of the vessel which the brethren were building at that place for missionary purposes under good progress, but as yet not much had been done to her sails.

Elder Pratt, therefore, went to work with a will to assist the brethren, and with some help by some of the other brethren, he got the fore and main sails and the jib ready by the time they were needed.

Thursday, January 30. In the latter part of January, 1851, soon after Elder Pratt had started for Tubuai, Brother John Hawkins, arrived on Tahiti with a number of native brethren from the island of Mehetia, situated about sixty miles east of Tahiti, and met Brother James S. Brown at Huauau January 30, 1851. Brother Hawkins, who had been ordained an Elder, had opened up a large missionary field on the Tuamotu group during the winter of 1850-51, and the natives in those islands, being very anxious to learn more of the Gospel, he desired two or three Elders to accompany him on his return to continue missionary labors on those islands. In the meantime he went to work with Elder Brown to strengthen the Church on Tahiti, in which he was quite successful. In May, 1851, there were about thirty members of the Church on that island (Mill. Star, 14:108-109).

February, 1851. After the departure of Elder Addison Pratt for Tubuai, in January, 1851, Elder James S. Brown continued his missionary labors on Tahiti. He writes: "I traveled around the island on foot and alone, preached and talked to the people, wherever I could get them to listen. At last I came to a place called Papara, on the south side of the island about twenty-two and a half miles from Papeete. There the people fairly thronged the house. I baptized a young lady by the name of Mitii who had been under medical treatment for four months by the Protestant minister. She was almost a skeleton and had to be carried to the water; but when she came out of the water, she exclaimed: 'I am healed of the Lord,' and refused help in walking home. She had kept her bed for many weeks, but from the time she was baptized, I never heard of her being sick again. This created an unusual excitement, and soon I was arrested and taken before four ministers of the London Missionary Society, namely, Messrs. Chism, Baff, Howe and Davis. They enquired into my doings very closely, insulted me with their impertinent questions and brought many foul accusations against the "Mormons" and Joseph Smith. At last they told me that the decision of the authorities was, that if I would leave the place by 8 o'clock next morning, I would be at liberty; otherwise I would be locked up in a dungeon. I agreed to leave at the appointed time.

"Next morning at 8 o'clock, our boat was ready and loaded down with every variety of fruit and fish. My old and faithful friend Haamatue and his friends manned the boat, and with many a warm shake of the hand, and some of the natives in tears, we bade them adieu. The news of my arrest soon spread all over the island and the Protestant minister soon began to howl when I returned to my old home at Huauau. While I was in this lowly retreat at Huauau I was visited by Elders Joseph Bushby and John Hawkins.

"Monday, March 3, 1851. Brother Bushby sailed from Papeete, Tahiti, homeward bound. A short time before (in February,

1851) he had arrived at Papeete from Tubuai, tired of his labors on the islands" (Brown's Journal, 101).

Friday, April 4, 1851, Elder Hiram Clark, who had presided over the Sandwich Islands Mission, but had left his field of labors without instructions from the proper authorities, arrived at Tubuai, from Honolulu, Hawaii. He was on his way, as he told the brethren, to the Marquesas Islands to open up a missionary field there; but he had been on Tubuai only a short time when fellowship had to be withdrawn from him for unbecoming conduct. He afterwards abandoned the idea of going to the Marquesas, and the brethren recommended him to return to America. In the meantime he worked on the new vessel, together with the other brethren until she was completed.

Friday, April 18. The missionary schooner was finally completed in April, 1851, and christened "Ravaai" which, translated, means, "The Fisher" (Juv. Instr. 32:283). Elder Addison Pratt writes: "Preparations were now made for launching the vessel. As she would have to be dragged by hand nearly a quarter of a mile, it would take all the inhabitants of the island to launch her; and as many of the young people had left the Church during my absence, as well as some of the older ones, the Church members were not strong enough to do the work; and those who did not belong to the Church refused to help, unless we would give them the privilege of having a native dance. These dances had been prohibited for many years by the Tahitian laws; but the present French governor, who is much of a rowdy, has given the islands under the protectorate the liberty to dance again; hence it was hard for us to refuse, and therefore we finally granted the request. Great preparations were soon under way for dancing and feasting at the launching. The town of Mataura is under two governorships, and a competition was soon commenced between the two to see which could excel in the most fantastic dresses at the dance. Food of all kinds such as the island produces was prepared in great proportions. The boat which had been built for the new vessel was sent around to convey the white ladies to the scene and everything being ready on the 18th of April, the two dancing parties made their appearance on that day, on the sea beach, and took their places about fifty rods distant from each side of the vessel. The ludicrous appearance they made in their dress and gestures as they advanced toward the ship dancing to music in native style, baffles description. The vessel had been let down from the stalks on to a platform or sled, and three long hawsers attached to it. After dancing in circuitous motion two or three times the captains of each party danced their respective squads up to the hawsers, when at the tap of the drum they laid hold of the ropes, and as they all pulled with a dong, the ship started ahead. But as she was built of heavy tamana wood, and considerable iron had been used in her construction, she pulled

heavy. We had to draw her nearly a hundred rods before she would float, and as dancing had not been allowed for many years, the young people in particular took advantage of the opportunity and prolonged the exercises as long as possible, as they expected the dancing would have to cease as soon as the vessel was afloat. Hence, they worked for four days pulling and dancing alternately and at length got into a place where the water was too deep for the people to do much good at the ropes; and so they went to their respective homes. A few days later a gale of wind from the south raised the water so high that the vessel floated, when she was hauled off and anchored. All of us were now busily engaged getting ready for sea." * * *

"All things being ready," writes Elder Pratt, "we got the sails on board and bent them to a fair wind. A party of friends repaired to Mahu to have a sail in the schooner around the island to Mataura. To our great satisfaction our vessel proved to be a good sailer and minded the helm very readily. On our arrival at Mataura a feast was prepared for the reception of the vessel and we ate and drank and made merry and thanked the Lord that we had the good luck to see our vessel safely at anchor. We have much reason to feel a little proud of her, for she is a better vessel in every respect than I expected to find. She is of about eighty tons burden and built wholly of tamanu wood, which is very strong and durable. She is very stiff and sails well and works well, and has the most commodious cabin that I have ever seen in a vessel of her size" ("Mill. Star," 14:108).

Sunday, May 4. The time having now arrived for the Elders to scatter among the islands, a conference was held on Tubuai to transact some business in the interest of the mission. Following are the minutes as written by Elder Thos. Whittaker:

"The vessel which has been built for the conveying of the Elders of the Church of Jesus Christ of Latter-day Saints to their respective missions among the South Sea Islands being now finished, a meeting was called by the Elders after partaking of the sacrament in common with the whole branch of the Church at Tubuai, May 4, 1851.

As we had voted in a previous meeting to sustain Brother Addison Pratt in the office to which he had been appointed by the presidency in Zion, he, acting in his office, rose and stated the object of the meeting. He proposed that we take into consideration the different places of our intended missions and send news home to the Church representing our position here. He also proposed that one should go to California (as Brother Tompkins had exhibited a disposition to return in preference to staying among these islands) to intercede in behalf of the Elders here, as they are under restrictions by the French governor to preach and find themselves food and raiment, the natives being warned not to provide for them. Brother Pratt also suggested that whosoever

should be sent should also look up a gathering place in Lower California for the natives, should the authorities of the Church approve of it. It was then proposed that Elders Pratt and Crosby should sustain the Gospel here (on Tubuai) and also to make an opening on the island of Raivavai; that Elders Hanks and Brown should make an opening on the islands of Rurutu and Rimetara, and that Elders Whittaker and Moses should sustain the opening made on Tahiti and spread the Gospel as far as possible on that island; all the motions were carried unanimously. As Elder Grouard had been chosen by the owner of the vessel to take charge of her, and as he understands seamanship and navigation sufficient to make him competent for such a task, it was voted unanimously that he should do this, both for his own benefit as well as for the Church, though he had desired to return to the Church at home. It was also voted that Elder Tompkins return with his family to California to obtain means for us, and also to consult the authorities of the Church as to the gathering of those natives to California, as we deem it impracticable to instruct them in all the order of the kingdom while embarrassed as we are by the French government. Elders Hawkins and Dunn were appointed by the vote of the conference to sustain the work among the Tuamotu Group of Islands."

Preparations were now made for a trip to Tahiti. The Elders had to make popoi answer for breadfruit, barrels of this popoi were brought out on board, besides oranges, bananas, fellis, breadfruit, cocoanuts, taro, etc.; besides this the decks were filled with hogs and hens. Some of the barrels of popoi which were placed on deck in the sunshine, began to ferment and soon burst out their heads, causing some of the contents to run over the deck. This made fine picking for the hogs and fowls.

Saturday, May 10. Everything being ready, the Elders took leave of their friends on Tubuai and sailed for Tahiti. Besides quite a number of natives the following named persons were on board: Elders Pratt, Grouard, Alexander, Crosby, Moses, Layton, Whittaker, and Cooney. Ellen Pratt (a daughter of Addison Pratt) and Elders Tompkins and McMerty with their respective families. The ship sailed with a fair wind which blew strong for three days, when Tahiti was reached and about 8 o'clock p. m., on May 14, 1851, she was off Huuui, where Elders Brown, Dunn and Hawkins were living. The schooner was run in near the shore and a signal gun fired when Brother Haametue and John Hawkins came out in a canoe. They reported all well at Huuui where several additions had been made to the Church since Elder Pratt had left. Elder Brown was also well, but the canoe being small, he could not come off in it. Elder Pratt desired to meet Brother Brown and his missionary companions the following day at Papeete. After visiting with their friends on the ship, Brother Hawkins (who had also given an interesting account of his mission

to the Tuamotu Islands) and Haametue re-embarked on their canoe and paddled to shore, while the ship lay to till morning.

Tuesday, May 13. The ship "Ravaai" ran into the Taunoa passage, Tahiti, where the brethren found "Anaure," a vessel which Brothers Grouard and Hill had built on Tahiti, and which sailed from Tubuai at the same time as the missionary vessel; but it had fallen behind on the voyage, though counted a fast sailer. They found the brig "Rosalin," of Tahiti, bound for California and nearly ready for sea. Brothers Tompkins and McMerty with their families and Brother Hiram Clark took passage in her; their baggage was transferred from the missionary vessel to the "Rosalin" without any trouble and in three days the parties sailed for California.

On the same day (May 13th) Brothers Brown and Hawkins, accompanied by a number of native Saints, went to Papeete by boat, and met the visiting brethren there about dark. The meeting was a happy one.

Thursday, May 15. The brethren returned from Papeete to Huuau, accompanied by Elder Addison Pratt and his daughter Ellen and Brothers Layton and Whittaker with their wives. At Huuau Elder Pratt was introduced to the wife of Brother Hawkins, whom he mentions as a very kind-hearted Tuamotu woman.

On the same day (May 15th) Elder Pratt wrote a letter to President Young in which he says:

"I find on my return here, that the work is progressing; there are now about thirty members on this island (Tahiti), mostly new ones, as the old ones had mostly strayed off in my absence to California. Brother Hawkins, from the Tuamotus, arrived here soon after I left for Tubuai, and he with Brother Brown has been busily employed in my absence. Brother Hawkins has a large field opened among the Tuamotus and wishes two or three Elders to accompany him back; and as some of our recruit of Elders do not seem to be on hand, as Brother Bushby has left, and Brother Tompkins has been appointed to return to California there will hardly be one in a place, when he has supplied the call made for Elders. It seems foolishness to me, that Elders should come so far, and then turn round and go back because they did not have any one to cook for them. I think there might be Battalion boys found that would do better than that, as they have seen some hard service. It takes healthy, ambitious men to stand the hardships of the islands—young men who are neither sugar nor salt, as they are sometimes exposed to wet. As the French governor has bound us up so tight here, we have thought proper to send Brother Tompkins to California to try to raise some assistance for us, and also look up a gathering place in the lower country, whenever you shall tell us to gather, as the French have shut up everything of that kind within their pro-

tectorate. We are on a tour among the islands ("Mill. Star," 14: 109).

Sunday, May 18. As Elder Hawkins had urgently called for help to go with him to the Tuamotu Islands, President Addison Pratt found it necessary to change the appointments made at Tubuai. Hence another conference was held at Huauau on Sunday, May 18, 1851, of which the following are the minutes:

"After the Sunday morning services were over, a meeting was called to take into consideration the condition of Tahiti with its present prospects, to appoint Elders to different parts of it, and also to take into consideration the condition of the Tuamotu Islands previous to sending Elders among them. Conference commenced at 11 o'clock. President Pratt arose and read a hymn, and after singing made a very appropriate prayer. He then proposed that Elder Thomas Whittaker should preside over Church affairs on Tahiti and Maorea to be assisted by Brother Moses and two native Elders; that Elder John Hawkins should preside over the Tuamotu Islands and be assisted by Elders James S. Brown, Simeon Dunn and Alvarus K. Hanks, and that Brother Layton, Maamatua and Pohe should be ordained Elders. All the motions were carried unanimously. Elder Hawkins suggested that something should be said about the use of tobacco, as the native Elders who had been sent to preach among the Tuamotu Islands had been very rigid regarding this, and had cut off members without mercy who were known to make use of it in any degree. President Pratt stated that while at Salt Lake City he had mentioned the subject to some of the Presidency and was told that the Word of Wisdom was not to be enforced upon any one; but it was to be a matter of choice with those belonging to the Church, and with promise, if they kept it. The Elders, however, could not have faith in administering to those who did not keep it, in case of sickness, nor should they ordain such to the Priesthood. Elder Hawkins then spoke of the practice of eating dogs on the Tuamotu Islands. As the barrenness of the islands often subjected the inhabitants to great scarcity of food, it seemed a matter of necessity to eat them at times. But still it was a matter of much contention among the members of the Church. President Pratt quoted the words of our Savior, in Matthew 15:11, and also the words of Paul in 1st Timothy 4:4 and then observed that he thought it should be left to their own option what they should eat. The brethren then proceeded to ordain John Layton, an American, and Haametue and Pohe, natives of Tahiti, to the office of Elders. A hymn was sung and the meeting was closed by prayer by Elder James S. Brown. Much of the good spirit was manifest in the meeting. A good supper was provided at Brother Haamatue's house for all, and they ate, drank and rejoiced together."

Monday, May 9. President Addison Pratt, in company with

Brothers Layton and Hawkins, left Huuau for Papeete, where they arrived the next day (May 20th) at sunrise and found Elder Grouard ready to sail for Anaa. They also met Brother Richmond who had returned from America.

Tuesday, May 20. The "Ravaai" sailed from Papeete on a cruising tour to the Tuamotu Islands with President Addison Pratt and others on board. Following is an account of the tour.

The "Ravaai" sailed in the afternoon of the 20th, and the next day (the 21st) called at Huuau where Elder James S. Brown, Sister Hawkins and Ellen Pratt were taken on board. Elder Julian Moses was left at Huuau. The schooner then sailed for the island of Anaa; but having a head wind, she stood off to the northeast and on the 22nd made the island of Rangiroa. "On the 25th," writes Elder Pratt, "we landed on the west end of the island of Aratua. This is the island on which Brother Hawkins' wife belonged and we left her here, but Brother Hawkins continued with us. As this end of the island was not inhabited, we could only get a few cocoanuts, and then we sailed again for Anaa. The wind continued dead ahead and we made but poor progress in working windward. On the 26th we arrived at Kaukura. Here some of us landed and stayed over night, while the vessel stood off and on for us. We lodged at the king's house. The king (Vairatoa) treated us kindly, though he is not a member of the Church. There is, however, a branch of the Church on this island with a membership of more than a hundred. These Saints were very anxious that we should leave a white Elder with them; but as we were bound for Anaa, with the intention of holding a conference there, none of the Elders felt inclined to stop there; however, the Saints were promised one after conference. On the 29th we started again for Anaa, the wind still being ahead. In working to windward, we made several other islands and on the night of the 1st of June, we experienced a very severe gale of wind; but our vessel proved to be a good seaboat and she carried us safely through. Our great fear was in being driven on shore upon some of the coral reefs with which we were surrounded. We hove the vessel to and committed ourselves to God for protection. Toward morning the gale broke and at daylight three islands were in sight (Aritua, Kaukura and Apatiki) and we were completely landlocked. On one of the islands (Apatiki) there is a good harbor and also a few Saints, so we ran in and came to anchor to wait a fair wind. The people here treated us kindly and wanted a white missionary to live among them; but I thought that this was not consistent, as the number of inhabitants is small and the living bad.

"We stayed on Apatiki till the 6th, when a light breeze sprang up from the north, and we got under way once more for Anaa. But we were no sooner fairly out at sea, than the wind died out to a dead calm and the current drifted us down to Kaukura again.

Some of the men who took passage with us from that island got badly frightened in the gale and returned home in a native vessel from Apatiki, but one of the chiefs, who was an Elder in the Church, continued with us; and when he saw how we were carried back to Kaukura against our will, he observed that we should never get away unless we left a white missionary among them. We began to think that he was about right, when Elder Crosby consented to stop with them. We also landed some native passengers from Tubuai, bound for Anaa, as we had concluded to abandon our contemplated trip to Anaa. We then ran down to Arutua, where we landed Elder Hawkins and spent the Sabbath (June 8th). I preached there as well as at the other two islands on which we had landed."

The Elders now concluded to lay their course for Tubuai, via Mehetia, and having at last obtained a fair wind they made Mehetia on the 10th, where they on the following day landed some native passengers from Tubuai and then steered for the last named island; but when they were within twelve hours' sail of Tubuai, the wind headed them off, in consequence of which they stood off for the island of Raivavae, where they came to anchor on the 17th.

(TO BE CONTINUED.)

THE MEANING OF SURNAMES.—The study of the origin and meaning of names, especially of surnames, is a fascinating one, for it is a well-known fact that nearly every surname in the human nomenclature has some significance. There are surnames curious in spelling and in sound, others strange and surprising in derivation and meaning, and some remarkable in all these respects; and in tracing these names back to their sources a strong light is often thrown on many old customs and forgotten usages. Curious indeed are the histories of many of our surnames. Thus the name of Snooks was once known as Sevenoaks; Doolittle and Toogood are Americanizations of the Huguenot-French names De L'Hotel and Turgeaud, while Howard is derived from Hogward, a swineherd. The familiar Walker, Tucker, and Fuller were all engaged in cloth factories,—the first treading out the cloth, as it issued from the mill, the second storing it, and the last professing to clean it. The name Chaucer indicated the humble calling of whitening (chalking) leather breeches, while Thackeray's ancestors carried the useful craft of thatching cottages. —Orson J. Harvey, in "The Harvey Book."

PARTRIDGE GENEALOGY.

COMPILED FROM "AMERICAN ANCESTRY," JOURNALS OF EDWARD
PARTRIDGE (7) AND INFORMATION GATHERED BY
GEORGE ARTHUR PARTRIDGE.

1. WILLIAM¹ PARTRIDGE came from Berwick-upon-Tweed, England, about 1640. He was one of the first settlers of Hartford, Conn. He married, 12 Dec., 1644, Mary Smith of Hartford. He removed to Hadley 1659. He died 27 June, 1688. He spelled his name at first, Partrigg.

Children:

2. i. SAMUEL, b. 15 Oct., 1645; d. 25 Dec., 1740.
ii. MARY, b. 1646-7; d. 20 May, 1680. She m. 12 Nov., 1663, John Smith, who d. 30 March, 1676. They had: John, b. 15 May, 1665; Samuel, b. 7 Dec., 1667, d. 1681; Joseph, b. 1670; Benjamin, b. 1673; Mary, b. 1676-7; all born at Hadley, Mass.
2. SAMUEL² PARTRIDGE (*William*¹) was born at Hartford, Conn., 15 Oct., 1645. He was judge of Court of Common Pleas, chief justice, probate judge, and colonel of a regiment. He removed to Hatfield, Mass., 1687. He married (1) 24 Sept., 1668, Mehitable, daughter of John Crow and Elizabeth Goodwin. He married (2) 28 Dec., 1731, Mrs. Hannah Edwards. He died 25 Dec., 1740.

Children by first wife:

- i. WILLIAM, b. 16 Nov., 1669; d. in Wallingford, Conn., 1693. He was a graduate of Harvard College, registrar of Probate Court, and preacher.
- ii. SAMUEL, b. 21 Jan., 1672; d. about 1735.
- iii. MEHITABLE, b. 1 May, 1674; d. 16 May, 1674.
- iv. MEHITABLE, b. 26 Aug., 1675; d. 19 Oct., 1756; m. 9 Dec., 1693, Nathaniel Dwight.
- v. A child, b. 1677.
- vi. MARY, b. 1678; m. 4 Dec., 1695, Rev. Josiah Dwight.
- vii. JONATHAN, b. 5 April, 1681; d. 11 Sept., 1684.
3. viii. EDWARD, b. 26 April, 1683; d. 26 Dec., 1757.
- ix. JONATHAN, b. Sept., 1685; d. 24 Jan., 1686.
- x. JOHN, b. 1686; d. in Springfield, Mass., 1717.
- xi. ELIZABETH, b. 7 Oct., 1688.
3. EDWARD³ PARTRIDGE (*Samuel*², *William*¹) was born 26 April, 1683, in Hatfield, Mass. He married 14 May, 1707, Martha, b. 10 Oct., 1690, daughter of Rev. Wm. Williams. He died in Hatfield 26 Dec., 1757.

Children:

- i. ELIZABETH, b. 14 Oct., 1708
- ii. MARTHA, b. 9 Oct., 1710.
- 4. iii. OLIVER, b. 13 June, 1712.

4. OLIVER⁴ PARTRIDGE (*Edward*,³ *Samuel*,² *William*¹) was born in Hatfield, 13 June, 1712. He was a graduate of Harvard College, a member of the first Colonial Congress at Albany in 1765. He married, 10 Oct., 1734, Anna, daughter of Rev. William Williams of Weston. She died 21 Dec., 1802, aged 85 years. He (Oliver) died 21 July, 1792.

Children:

- i. WILLIAM, b. 15 Aug., 1735; d. 30 Aug., 1735.
- ii. ANNA, b. 27 July, 1736; d. 13 Sept., 1807; m. Nehemiah Bull of Lanesboro, Mass., and had five children, all of whom died young.
- iii. OLIVER, b. 19 Aug., 1738; d. 9 Sept., 1738.
- iv. MARTHA, b. 8 Nov., 1739; d. 20 Oct., 1772; m. Solomon Stoddard of Northampton, Mass., and had three children: John, Anna, Solomon.
- v. MERCY, b. 15 Feb., 1742; d. 18 Sept., 1803; m. Israel Dickinson of Pittsfield, Mass., and had: Mercy, Oliver, Pamela, Oliver Partridge, Hanna, Anna, Parthenia.
- vi. ELIZABETH, b. 15 March, 1744; d. 18 Dec., 1815; m. Dr. Erastus Sergeant of Stockbridge, Mass., and had: John, Erastus, Martha, Elizabeth, Sophia, Anna, Oliver Partridge, Eunice, John, Emily, Sewell, George.
- vii. SOPHIA, b. 3 Aug., 1748; m. Elijah Williams.
- viii. SAMUEL, b. 5 Sept., 1749; m. (1) 21 Feb., 1792, Caroline Adams, who d. 19 Jan., 1798; m. (2) Lois Warriner. Children by first wife: Clarissa, b. 1793, m. Levett Sergeant and had: Catherine and George; Caroline, b. 31 July, 1795, and m. Harry Ely.
- ix. OLIVER, b. 15 April, 1751; d. 24 July, 1848, in Stockbridge, Mass.
- 5. x. WILLIAM, b. 30 April, 1753; d. 28 Oct., 1836.
- xi. JOHN, b. 1 May, 1755; m. (1) Mrs. Martha (Graves) Willard; m. (2) Mrs. Faith Parsons. He had five children: Martha Graves, Anna, Sophia, Harriet, Electa.
- xii. PAMELIA, b. 21 Sept., 1757; d. 10 Jan., 1759.
- xiii. PAMELIA, b. 5 Jan., 1761; d. 11 July, 1846; m. Isaac Ward of Pittsfield, Mass., and had: James Brattle, Isaac, Pamela, Oliver Partridge.

5. WILLIAM⁵ PARTRIDGE (*Oliver*,⁴ *Edward*,³ *Samuel*,² *William*¹) was born 30 April, 1753. He married, 3 June, 1787, Jemima, daughter of Rev. Adonijah Bidwell, the first minister of Tyngham, Mass. He died 28 Oct., 1836.

Children:

- i. WILLIAM, b. 26 April, 1788; d. 1866; m. Laura Blossom. They had: Edward, James, Albert, George Bidwell, Theodore Benjamin, Mary Maria, Emily Eliza, all born at Pittsfield, Mass.

- ii. OLIVER, b. 28 Oct., 1789; d. 1860; m. Louise Buck, 24 Feb., 1821.
 - iii. EMILY, b. 14 Aug., 1791; m. J. W. Dow, b. 14 Aug., 1791. They had: Sarah P., b. 1815.
 - 6. iv. EDWARD, b. 27 Aug., 1793; d. 27 May, 1840.
 - v. MERCY, b. 14 Aug., 1795, at Pittsfield, Mass.; m. Samuel Whitney, b. 28 April, 1793. He lived in the Hawaiian Islands; d. 15 Dec., 1845. They had: Henry M., Maria, b. 1820; Samuel, b. 1822; Emily Dow, b. 1827; all at Hawaii.
 - vi. MARIA, b. 1 Dec., 1797; d. 13 May, 1868.
 - vii. PAMELIA, b. 25 Sept., 1799; d. 1841.
 - viii. SAMUEL, b. 18 Nov., 1801, at Pittsfield, Mass.; m. Sophia Case.
 - ix. JOHN, b. 24 Dec., 1803; d. 30 April, 1870; m. (1) 25 Aug., 1841, Nancy Fields; m. (2) 9 Aug., 1847, Harriet Janet Wheeler. Child by first wife: John Chandler. Children by second wife: Harvey Williams, b. 31 March, 1848; Levi Wheeler, b. at Detroit, Mich.
 - x. GEORGE WASHINGTON, b. 26 Dec., 1805; d. 1856; m. Mary Lopez of Cuba. Child: Emily.
 - xi. COTTON MATHER, b. 21 Aug., 1808; d. 1856.
 - xii. JAMES HARVEY, b. 8 Jan., 1810; d. 1 Dec., 1895; m. Sarah K. Farnham, b. 15 Jan., 1819, at Bridgeport, N. Y.; d. 22 April, 1883. Child: James F., b. 6 Aug., 1860, d. 30 Dec., 1872.
6. EDWARD⁶ PARTRIDGE (*William*,⁵ *Oliver*,⁴ *Edward*,³ *Samuel*,² *William*¹) was born 27 Aug., 1793, at Pittsfield, Mass. He died 27 May, 1840, at Nauvoo, Ill. He married Lydia Clisbee, daughter of Joseph Clisbee and Miriam Howe of Marlborough, Mass. He was the first Bishop of the Church of Jesus Christ of Latter-day Saints in this generation. (For biographical sketch and portrait see page 105 and frontispiece.)

Children:

- i. ELIZA MARIA, b. 20 April, 1820, at Painesville, Ohio; d. 2 Mar., 1886; m. Amasa M. Lyman. Children: Don Carlos, b. 14 July, 1846, d. 2 Dec., 1846; Platte DeAlton, b. 20 Aug., 1848; Caroline Eliza, b. 1 May, 1851, d. 20 March, 1879; Joseph Alvin, b. 13 Dec., 1856; Lucy Zina, b. 26 Aug., 1860.
- ii. HARRIET PAMELIA, b. 1 Jan., 1822, at Painsville, Ohio; d. 16 May, 1840.
- iii. EMILY DOW, b. 28 Feb., 1824; d. 13 Dec., 1889; m. Brigham Young. Children: Edward Partridge, b. 30 Oct., 1845, d. 26 Nov., 1852; Emily Augusta, b. 1 March, 1849; Caroline, b. 1 Feb., 1851, d. 2 July, 1903; Joseph Don Carlos, b. 6 May, 1855; Miriam, b. 13 Oct., 1857; Josephine, b. 21 Feb., 1860; Lura, b. 2 April, 1862, d. 24 Nov., 1862.
- iv. CAROLINE ELY, b. 8 Jan., 1827; d. 12 May, 1908; m. Amasa M. Lyman. Children: Martha Lydia, b. 1 April, 1853; Fredrick Rich, b. 12 Oct., 1856, d. 4 Feb., 1911; Anna, b. 2 July, 1860; Walter Clisbee, b. 1 Oct., 1863; Harriet, b. 17 Aug., 1866.
- v. CLISBEE, b. Aug., 1829; d. an infant.
- vi. LYDIA, b. 8 May, 1830; d. 16 Jan., 1875; m. Amasa M. Lyman. Children: Edward Leo, b. 4 Jan., 1857, d. 22 May, 1906; Ida Eveline, b. 28 March, 1859; Lydia May, b. 1 May, 1865; Frank, b. 9 Sept., 1866, died.
- 7. vii. EDWARD, b. 25 June, 1833; d. 17 Nov., 1900.

7. EDWARD⁷ PARTRIDGE (*Edward*,⁶ *William*,⁵ *Oliver*,⁴ *Edward*,³ *Samuel*,² *William*¹) was born 25 June, 1833, at Independence, Jackson County, Mo. As a child and a young boy, he passed through the trying times of Missouri and Illinois with his parents. He came to Utah with his mother and other members of the family in 1848. He went on a mission to the Sandwich Islands in 1854, where he spent three years. In 1864 he moved to Fillmore, Utah, where the same year he was set apart as Bishop. In 1877 he was called to act as counselor to President Hinckley of the Millard stake. He was superintendent of the Fillmore Co-op in 1869; Probate Judge of Millard County in 1869. In May, 1882, he left on a second mission to the Sandwich Islands, taking part of his family with him. He presided over that mission for nearly three years. Some time after his return he settled in Provo, Utah, where he held the positions of High Counselor, and later Second Counselor to President A. O. Smoot. At the death of President Smoot, in 1895, Edward Partridge was called to preside over the Utah stake, which position he held at the time of his death, 17 Nov., 1900. He served two terms in the Territorial Legislature in 1873 and 1881, and was a member of the Constitutional Convention in 1895. He married (1) Sarah Lucretia Clayton, daughter of William Clayton and Ruth Moon. He married (2) Elizabeth Buxton, daughter of John Buxton and Elizabeth Carnel. He was a quiet, unobtrusive, sensitive man, whose whole life was devoted to faithfully doing his simple duty. He took great care in recording many of the early scenes in the history of the Church, especially, those with which his father was connected. The genealogical record of his family was also faithfully kept, from which much of the data herein found was taken.

Children of Sarah Lucretia Clayton:

- i. HARRIET PAMELIA, b. 14 Nov., 1858, at Salt Lake City; m. 15 May, 1876, Albert Heber Kimball, son of Heber C. Kimball, and Amanda T. Gheen. He was born 13 Sept., 1854. Children: Albert Partridge, b. 9 Feb., 1877, at Fillmore, Utah, m. Melissa J. Summerhays; Heber Chase, b. 15 July, 1879, at Fillmore, Utah, m. Isabella Hunt, d. 24 July, 1906; Edward Partridge, b. 12 June, 1882, at Salt Lake City, m. Hazel Young Beattie; Verna Lucretia, b. 21 Nov., 1884, at Salt Lake City, d. 4 Dec., 1892; Alta Hattie, b. 23 Dec., 1887, at Salt Lake City; Fern, b. 28 Jan., 1891, at Salt Lake City, m. Fredrick S. Chapman; Ernest De Alton, b. 16 Dec., 1893, in Salt Lake City; Clisbee, b. 7 Sept., 1898, at Salt Lake City.
- ii. EDWARD CLISBEE, b. 13 Dec., 1860, at Farmington, Utah. He married (1) Janette E. King, daughter of James King

and Isabell Neill. She was born 7 Dec., 1867, in Deseret, Utah. He married (2) 15 Sept., 1903. Dora May Weaver Davis, daughter of Gilbert Weaver and Sarah E. Conover, born at Milville, Utah, 1 July, 1870, died 23 Feb., 1913. Children of First Wife: Edward Blake, b. 5 July, 1891; Mark Neil, b. 27 March, 1894; Grant King, 8 May, 1898, died 15 July, 1898. Children of Second Wife: Lynn Weaver, b. 28 July, 1904, at Cowley, Wyo.; Sarah Mar., b. 3 June, 1911, at Cowley, Wyo.

iii. WILLIAM CLAYTON, b. 2 Oct., 1862, at Farmington, Utah. He married Sarah Jane Stott, daughter of Edwin Stott and Sarah Jane Holder. They had: William Clayton, Jr. b. 20 Jan., 1890, at Salt Lake City, Utah; m. Miss Crosby; Edwin Fenton, b. 18 Dec., 1893, at Provo Bench, Utah; Herbert Stott, b. 18 April, 1898, at Provo, Bench; Edward Holder, b. 11 Sept., 1901, at Cowley, Wyo.; d. 1 March, 1903; Stanley Stott, b. 14 April, 1904, at Cowley, Wyo.; Josephine, b. 10 June, 1910, at Cowley.

iv. EFFIE MAY, b. 2 Sept., 1864, d. Jan., 1868.

v. LOUIS AMASA, b. 27 Dec., 1866; d. Feb., 1868.

vi. ERNEST DE ALTON, b. 13 June, 1869, at Filmore, Utah. He m. 16 Aug., 1896; Elizabeth May Truman, daughter of Abram K. Truman and Gertrude E. Harrison. They had: Ruth Louise, b. 22 Dec., 1899, at Beaver, Utah; Truman Edward, b. 25 July, 1903, at Provo, Utah; Ernest De Alton, b. 6 Nov., 1906; Gertrude E., b. 13 Oct., 1909; Lyman Maurice, b. 30 Aug., 1912.

vii. STANLEY, b. 17 Nov., 1871, at Filmore, Utah. He m. Bessie May Wright, daughter of S. W. Wright and Lorinda Bartholomew.

viii. HAYMOND, b. 15 Feb., 1875, at Filmore, Utah. He m. Maud Elizabeth, daughter of Peter M. Wentz and Minerva Bosen. They had: Edward R., b. 3 Dec., 1900, at Springville, Utah; Karma, b. 7 May., 1905, at Vernal; Maud, b. 27 July, 1907, at Provo, Utah; Carol, b. 14 Oct., 1911, at Provo; Lois, b. 5 May, 1913, at Provo; d. 17 Sept., 1913; Marian, b. 22 Feb., 1916, at Provo, Utah.

Children of Elizabeth Buxton:

i. EMILY, b. 1 Dec., 1862, at Farmington, Utah; d. 25 Nov., 1899; m. 31 Dec., 1885, George A. Black, son of William V. Black and Victoria Ayers, b. at Spring City, Utah, 3 March, 1861. They had: George Edward, b. 3 Oct., 1886, at Deseret, Utah; m. Iona Greenhagh; William Shirley, b. 30 Jan., 1889, at Deseret, m. Verna Johnson; Donald Clisbee, b. 17 July, 1892, at Deseret, m. Aureta Stout; Geneva, b. 10 Sept., 1895, at Hinckley Utah, m. Emerald W. Stout; Cernel Buxton, b. 4 Sept., 1897; Victor F., b. 14 Oct., 1899, d. 25 Feb., 1903.

ii. JOHN CLISBEE, b. 29 July, 1865, d. 15 Nov., 1894.

iii. CHARLES, b. 18 June, 1867, d. 1868.

- iv. GEORGE ARTHUR, b. 12 March, 1869, at Filmore, Utah; m. Lucy Smith Lyman, daughter of Francis M. Lyman and Clara Caroline Callister, b. 5 Aug., 1876. Children all born at Salt Lake City: Ruth, b. 20 June, 1897; Scott Harold, b. 27 Nov., 1898; Clara, b. 11 April, 1902; Arthur Lyman, b. 2 March, 1905; Roswell Lyman, b. 17 April, 1907; Inez, b. 5 Sept., 1908; Edward Lyman, b. 25 Aug., 1910; d. 1 May, 1912; Francis Marion, b. 16 March, 1916.
- v. CARLOS, b. 14 May, 1871, at Filmore, Utah; m. Louise Belle Darling, daughter of Harmon H. Darling and Sofia B. Hegstrom. Children: Harmon Carlos, b. 17 Aug., 1901 at Ely, Nev.; d. 6 June, 1905; Elmer Lee, b. 30 Sept., 1903, at Cabool, Mo.; Alvin Clisbee, b. 27 April, 1906, at Cabool; Clarence Alonzo, b. 12 Nov., 1908, at Cabool, Mo.
- vi. CLARA, b. 4 Aug., 1873, at Filmore, Utah; m. David Felshaw Stevens, son of David R. Stevens and Caroline Felshaw, b. 18 Dec., 1872, at Holden, Utah. Children: David Garn, b. 21 Sept., 1897, at Holden, Utah; Guy Partridge, b. 4 Sept., 1899, at Aurora, Utah; Lydia, b. 22 Jan., 1906, at Raymond, Canada; Owen Felshaw, b. 17 April, 1908, at Raymond, Can.; Edna, b. 15 July, 1910, at Raymond; Lloyd Partridge, b. 27 Aug., 1912, at Raymond, Canada.
- vii. FRANK HARVEY, b. 12 Aug., 1875, at Filmore, Utah; m. (1) Savalla Adell, daughter of Brigham Melville and Savilla Bishop, b. 8 Oct., 1880, at Filmore, Utah; d. 10 Jan., 1906. Children: Savalla, b. 24 Dec., 1903, at Filmore; Dell Fenton, b. 30 Dec., 1905, at Filmore; d. 5 Sept., 1906; m. (2) Harriet Ann, daughter of Isaac Whicker and Elizabeth Starley, b. 18 Jan., 1885, at Deseret, Utah. Children: Agnes, b. 10 March, 1909; Elden Edward, b. 4 Nov., 1910; Ronald Reed, b. 15 Aug., 1914; all at Filmore, Utah.
- viii. MARY ALOHA, b. 18 Nov., 1877, at Filmore, Utah; m. Josiah Wilber Wixom, son of Saul Wixom and Oreana Earl, b. 12 Sept., 1876, at Pine Valley, Utah. Children: Earl Partridge, b. 13 Jan., 1900, at Filmore; Kenneth Le Roy, b. 7 Jan., 1902, at Filmore; Calvin, b. 16 Aug., 1903; Cernel, b. 19 Oct., 1906, at Raymond, Canada; Joseph Ira, b. 12 Feb., 1910; Donald, b. 23 July, 1913, at Raymond, Canada.
- ix. LYDIA MAUD, b. 10 Oct., 1879, at Filmore, Utah; m. Clark Kimball, 19 Nov., 1902; son of Joseph Kimball and Louie Pratt, b. 1 Dec., 1881 at Salt Lake City. Children: Stanley, b. 18 Aug., 1903, at Raymond, Canada; Clifford, b. 22 April, 1906, at Raymond; Benjamin, b. 16 May, 1909, at Raymond; Edna, b. 27 May, 1916, at Salt Lake City.

ORDERVILLE.

AN EXPERIMENT IN A COMMUNISTIC SYSTEM, CALLED THE
"UNITED ORDER."

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

Of all the settlements founded by the Latter-day Saints in the Rocky Mountains there is one little town in Southern Utah which, in some respects, has become distinguished ahead of any other hamlet, town or city in the State, not because of its size, for it is only a small town—a mere village—neither is it because of its superior location, for there are many towns occupied by Latter-day Saints which, perhaps, have far more attractive surroundings than the one we are about to describe; yet Orderville, located in Long Valley in southern Utah—not far from the boundary line between Utah and Nevada—was founded by a people who were endeavoring to carry out the principles of practical Christianity more perfectly in temporal and spiritual matters than any other community belonging to the Church of Jesus Christ of Latter-day Saints. We allude to the principles of the United Order and the success which the people of Orderville met with in carrying out the same to a successful issue for quite a number of years. The principle of the United Order—a system designed to establish more equality in temporal affairs—is not new; it was practiced by the early Christians in Palestine as the following excerpt from the Acts of the Apostles will show: "And the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common. * * * Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the price of the things that were sold and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need." (Acts 4:32-35.)

The Book of Mormon tells us that the same condition existed among the early Nephite Christians. We read: "And they [the Nephites] taught and did administer one to another, and they had all things common among them, every man dealing justly one with another." (III Nephi 26:19.) We read further: "And it came to pass in the thirty and sixth year that the people were all converted unto the Lord upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another, and they had all things common among them; therefore they were not rich and poor, bound and free, but they were all

made free and partakers of the Heavenly Gift." (IV Nephi 1:2, 3, 25.)

When the saints, according to the commandment of the Lord, located in Jackson County, Mo., in 1831, the so-called "law of stewardship" was given them, which, although somewhat different to the order which existed among the early Christians in Palestine and the Nephite Christians in America, nevertheless tended to the same purpose, namely, to make the saints more equal in temporal things. The expulsion of the saints from Jackson County, in 1883, prevented the principle of stewardship or the United Order to be carried out in that country, but the leaders of the Church never lost sight of the fact that the earth produces sufficient for all the inhabitants thereof, and those who profess true Christianity (which enjoins upon the disciples to love their neighbor as themselves) should manage their affairs in such a manner that none among them should suffer for the necessities of life; hence a general move by Pres. Brigham Young, in 1874, for introducing the United Order in the different settlements of the saints in the Rocky Mountains.

We quote from a manuscript written by Edward M. Webb, secretary of the United Order at Orderville:

"Orderville, situated in Long Valley, Kane Co., near the southern boundary of Utah, is wholly inhabited by a communistic society. The valley was first settled early in the year 1864, at which time two settlements were made about 6 miles apart. In June, 1866, some of the people were killed by Indians and all were obliged to leave their homes and the valley. The valley was uninhabited from this time until 1870. On the breaking up of what is known in Utah as the Muddy Mission (the Mormon settlements on the Muddy in Nevada) in the latter part of 1870, the people of that mission were advised by Pres. Brigham Young, if it were agreeable to them, to settle in Long Valley. Accordingly a delegation of nine men, including James Leithead, Boyd Stewart, Daniel Stark and Andrew S. Gibbons were appointed to explore it and report its condition, and the facilities it afforded for making one or more settlements therein.

"The only practical way of reaching the valley at that time was by traveling a distance of 80 miles from St. George over a desert, the greater portion of which is covered with heavy drifting sand; 60 miles of this desert is over a plateau, which rises abruptly to the height of several hundred feet above the surrounding level. There was one place only where the summit could be reached with wagons and that was barely possible. The explorers entered the valley Christmas day, 1870, and found it to be simply a canyon from 100 yards to three-fourths of a mile in width and about 15 or 20 miles in length. Through it flows a small stream, the head waters of the main branch of the Virgen River, affording scarcely sufficient water to irrigate the 1,300 acres of tillable

land the valley contains. Near its head the valley branches out into several canyons, all of which run from the summit of the Rim of the Basin and are full of timber, mostly the longleaf pine. The soil of the valley is generally a heavy clay; the climate mild and adapted to the growth of small grain.

"The result of the report of the explorers was the removal of nearly 200 of the Muddy people into the valley. The first of them arrived in the valley March 1, 1871, and were soon afterwards joined by quite a number of the old settlers. The two old towns were rebuilt. The upper [Berryville] was named Glendale and the lower Mt. Carmel [formerly Winsor].

"In the early part of the year 1874 the Latter-day Saints were counseled by President Young to enter into and practice a principle known amongst them as the order of Enoch or United Order. The principle was taught by Joseph Smith in the early rise of the Church and many looked forward to the day when the people would practice it. The principle as understood by the Orderville community, in brief, is as follows: That all people are literally the sons and daughters of God, that the earth is His and all it contains, that He created it and its fullness, especially for the use and benefit of His children, that all, providing they keep His commandments, are equally entitled to the blessings of the earth; that with proper regulations there is enough and to spare for all, that every person is simply a steward and not an owner of property he has in charge, and that he is under obligations to use it, and his time, strength and talents for the good of all. They believe in living as a patriarchal family, and in common, according to their circumstances, fare alike. All are required to be diligent in their labors, economical in their habits and temperate in their lives.

"According to the instructions of President Young nearly every settlement in southern Utah was organized into corporate companies for the purpose of practicing the United Order, but the practical workings of the principle not proving satisfactory to the people in general, in a few months, the companies were nearly all dissolved. The people of Mt. Carmel were organized into the United Order March 20, 1874, and commenced to labor therein on the 1st day of the next month. In the fall of that year about half of its members desired to disorganize the company, but the rest conceiving it to be a religious duty to continue to practice the principle, would not consent to the proposition. The matter was adjusted by the dissatisfied members withdrawing from the society.

"Finding that amicable feelings could not be maintained so well as they wished with their neighbors, nor the principle practiced so fully as they desired, when they were associated so intimately with others, early in the year 1875, the members of the Order unanimously concluded to remove from Mt. Carmel and

found a new settlement. The site selected for the new town was near the mouth of a canyon about midway between Glendale and Mt. Carmel. On the 20th of February, same year, the town was laid out and named Orderville and building immediately commenced. In March the first family [Bateman H. Williams] moved to Orderville and others continued to follow as accommodations were provided until the whole of the society were located at that place. This was accomplished in a few months. At that time, all told, they numbered 180 souls, but during that and the succeeding year, so many additions were made to the society that at the commencement of 1877 Orderville had a population of 453. On the 14th of July, 1875, the company was reorganized and incorporated under the name of Orderville United Order. The society annually elect a board of directors, nine in number, to whom is intrusted the general supervision of the labor and affairs of the Order. The officers of the board consists of a president, two vice-presidents, a secretary and treasurer. The Board have authority to appoint and define the duties of minor officers; nevertheless every transaction of importance is brought before a meeting of the Order for approval or disapproval, as it is an established maxim amongst them that 'all things shall be done by common consent.' At the end of each year the Board lays before the members of the Order a statement of the financial condition of the company. Israel Hoyt was president of the Mt. Carmel organization. After the company was reorganized Howard O. Spencer served two years as president, since which time Thomas Chamberlain has held that office. The first building erected in Orderville was a dining hall, 22x40 feet, with kitchen and bakery attached. The dwelling houses are joined together and built in the form of a square. The public block is 30x30 rods, in the center of which is the dining hall. Across the street on either side of the dwelling block are workshops, offices, school house, etc. The principal grains and vegetables thrive well in the valley. The most important products are lumber, wool and leather, and the manufactures obtained from them. The society are striving to become self-sustaining, for this purpose they have established several branch institutions, where cotton, fruits, etc., can be produced. The present population is over 560."

Following is the full text of the Rules and Regulations, under which the people at Orderville managed their affairs for about ten years:

RULES AND REGULATIONS.

To be observed and subscribed to by all members of the United Order of Orderville that have arrived at the years of accountability.

SEC. 1. The Fiscal or Business Year of this Company shall commence on the First Day of January in each Year and shall end with the Thirty-First Day of December following.

SEC. 2. The members or Stockholders of this Company shall reside at Orderville, unless they have leave of absence granted by the Board or other person or persons duly authorized to grant the same.

SEC. 3. All meetings of this Company shall be called and presided over by the President and in his absence by the first Vice-President and in the absence of both the President and first Vice-president by the second Vice-president and so on in the following order: Secretary, Treasurer, first, second, third, or fourth Director and in the absence of all the above named officers, there shall be a person appointed to preside by the one holding the Authority.

SEC. 4. Regular or Special meetings shall be called when deemed necessary by the presiding officer either by written or verbal notice.

SEC. 5. When a majority of the stockholders are present at any Regular or Special meeting they shall have power by a two-third vote to transact any business that may come before them, necessary for the good of the Company.

SEC. 6. The President shall sign all Deeds, Bonds, Notes, or other writings involving the interests of the Company and shall have the privilege to Vote on any question the same as any other Director and in his absence the Vice-president shall have the same power in every particular, holding precedence in the order in which they were respectively elected.

SEC. 7. The Secretary of the Company shall keep in a Book provided for that purpose a correct copy of the proceedings of each Meeting of the Stockholders and also of the Board of Directors. Such Record shall show the name of each Director present at such meeting of Stockholders or of the Board and the name of any Director voting against any proposition, should such Director require him so to do. He shall also keep a Book labeled "Book of Stockholders" containing the names of all the Stockholders belonging to the Company, alphabetically arranged, showing the amount of Capital Stock, the date of each member's commencement and the time when he or she may have ceased to be a Stockholder, which Book shall be open to Stockholders during office hours.

SEC. 8. The Secretary shall also, unless otherwise directed by the Board, make out a statement at the end of each Fiscal Year showing the financial condition of the Company and lay the same before the Board within ten days thereafter. He shall have general supervision of the accounts of the Company and sole custody of the Company's seal and affix the same to all instruments of writing requiring to be sealed and perform such other duties as shall be required of him by the Board of Directors.

SEC. 9. It shall be the duty of the Treasurer of this Company to receive and safely keep all monies or other valuables de-

posited with him or entrusted to his care by the Board to disburse the same as he may be instructed by the Board, from time to time, and he shall keep accurate accounts of all monies or other property received or disbursed by him and of all transactions appropriately belonging the duties of his office in Books prepared for that purpose which shall be at all times open to the inspection of any member of the Board. He shall render, at the end of each Fiscal Year or oftener, if required by the Directors, a statement of the receipts and disbursements during the preceding year, and present the same to the Board, and shall do and perform such other duties as shall be required of him by the Board of Directors.

SEC. 10. The Board of Directors shall nominate an Executive Committee of not less than three in number and when such committee are sustained by a two-thirds vote of the Stockholders their duty shall be to take an oversight of all general business transactions of the Company together with disbursements or clothing, store pay and all other articles not disbursed through the Treasurers' department, and they shall appraise all properties necessary to be appraised and shall have power to appoint any member of this Company to transact business for them, for whose conduct they shall be responsible, and the above committee shall be subject at all times, to the direction of the Board of Management and shall render to the Board a monthly account of all their transactions.

SEC. 11. No member of this Company shall sell or otherwise dispose of any property belonging to the Company or Contract any debts without having been duly authorized by the Company in writing.

SEC. 12. Any member desiring to withdraw his or her interest from this Company shall state the same to the Board of Management in writing who shall have thirty days or more, if necessary, to complete the settlement. Such member shall pay all expenses and damages that may have been caused by his or her becoming a member and since he or she may have been a member and until the settlement is completed. Besides, such member shall pay according to his or her voluntary engagement on entering this Company one-tenth of his or her yearly increase of Capital Stock and one-tenth of his or her labor as tithing for Church purposes and this for each year which such member may have been connected with this Company. After the above expenses, damages and annual tithing have been deducted from such member's Capital Stock he or she shall be paid the Balance in such property as he or she put into the Company, as near as may be valued, at such prices as it was appraised at when turned into the Company and according to the Company's corresponding prices.

SEC. 13. Any person wishing to become a member of this Company shall make his or her desires known to the Board of

Directors and, if after due consideration, the Board agrees to receive such applicant he or she may become a member of this Company by being presented before a public meeting of the association and receiving a two-thirds vote of acceptance and by subscribing to the Constitution, By-Laws, and Rules of the Company, and being re-baptized into the "New Covenant."

RULES.

SEC. 14. We will not take the name of the Deity in vain, nor speak lightly of His character or of sacred things.

SEC. 15. We will pray with out families, morning and evening, and also attend to secret prayer.

SEC. 16. We will observe and keep the Word of Wisdom, according to the Spirit and meaning thereof.

SEC. 17. We will treat our families with due kindness and affection, and set before them an example worthy of imitation; in our families and intercourse with all persons, we will refrain from being contentious or quarrelsome. and we will cease to speak evil of each other, and will cultivate a spirit of charity towards all. We consider it our duty to keep from acting selfishly or from covetous motives, and will seek the interest of each other and the salvation of all mankind.

SEC. 18. We will observe personal cleanliness, and preserve ourselves in all chastity by refraining from adultery, whoredom and lust. We will also discountenance and refrain from all vulgar and obscene language or conduct.

SEC. 19. We will observe the Sabbath day to keep it holy in accordance with the Revelations.

SEC. 20. That which is not committed to our care we will not appropriate to our own use.

SEC. 21. That which we borrow we will return according to promise, and that which we find we will not appropriate to our use, but shall seek to return to its proper owner.

SEC. 22. We will, as soon as possible, cancel all individual indebtedness contracted prior to our uniting with the Order, and when once fully identified with said Order will contract no debts contrary to the wishes of the Board of Directors.

SEC. 23. We will patronize our brethren who are in the Order.

SEC. 24. In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and cease to import or buy from abroad any article which can be reasonably dispensed with, or which can be produced by combination of home-labor. We will foster and encourage the producing and manufacturing of all articles needful for our consumption as fast as our circumstances will permit.

SEC. 25. We will be simple in our dress and manner of liv-

ing, using proper economy and prudence in the management of all entrusted to our care.

SEC. 26. We will combine our labor for mutual benefit, sustain with our faith, prayers and works, those whom we have elected to take the management of the different departments of the Order and be subject to them in their official capacity, refraining from a spirit of fault-finding.

SEC. 27. We will honestly and diligently labor and devote ourselves and all we have to the Order and the building up of the kingdom of God.

SEC. 28. We the undersigned do mutually agree of our own free will and accord that one-tenth of the yearly increase of our Capital Stock and one-tenth of our labor shall be paid annually into the storehouse as tithing by the Board of Management, or others empowered by them so to do, for Church purposes, and we do, with our own free will and accord, without being influenced by any one, subscribe to the foregoing Rules and Articles of Agreement, which shall be acknowledged by us at all times to be a bonafide Article of Agreement.

Under date of July 7, 1875, David B. Fackrell, the secretary of the United Order wrote from Mt. Carmel to the "Deseret News" as follows: "Order City is the name of a town we are building, some two and a half miles above Mt. Carmel. The brethren who are doing so organized in the United Order some 16 months since; all except four families were on the Muddy mission. Some four or five withdrew from us last season. We have been greatly blessed in our labors. Our faith has been increased in the faith of the Lord and we feel determined to persevere in the Order. We had no very great display on the 4th, it being Sunday, still it will be long remembered by the saints here. Our dining hall is far enough completed to hold our meetings in. Our families were nearly all gathered in it to dinner. All those who have moved up from the old place eat together all of their meals. Our hall is 25x40 feet. As each family move up they fall into line and help to swell the family circle. We have all lived from the general fund for some time and all fare alike. We have no individual property. Our Bishop Howard O Spencer is, indeed, a father to the people and much beloved by all. The Spirit of the Lord is with us. Our aged brethren, some that were in Zion's Camp, say these are the best days they ever saw. Order City is laid off 30 rods square, dining hall in the center. We number about 150 persons at present. We expect to all get together in a few weeks. We have had very dry weather, but plenty of water in the creek for irrigation purposes. We have about 15 acres of orchard and garden, with nearly 300 acres of wheat, oats, barley, corn, cane, beans, potatoes, etc., all looking well; also a dairy with nearly 50 cows, quite a little sheep herd, etc. We are making preparations to incorporate under the law.

We wish to see the United Order increase and spread forth until the saints become one in very deed." ("Deseret News," 24:410.)

We cull the following from a communication published in the "Deseret News" (Vol. 26:209.)

"Elder John Taylor and company arrived at Orderville Thursday evening, April 19, 1877, and were met by Bishop Howard O. Spencer in his usual hospitable style. The people at Orderville met at 10 a. m., on that day in their meeting house and were addressed by Elder John Taylor on the principles of the United Order. He remarked that the president (Brigham Young) had instructed the Twelve to preach to the saints the necessity of a greater union in their temporal as well as their spiritual affairs; he referred to the attempt that had been made in various ages of the world's history to establish a union among the people, quoting largely from the Bible and the Book of Mormon. Elder Erastus Snow followed on the same subject. He said he had been exercised much with regard to the method adopted by the people of Orderville; he did not think the Lord was particular how we made the garments with which we were clothed or as to the manner in which we prepared our food. Neither did he think the Lord cared much about whether we sat down to one or many tables. God had called us out of Babylon to be a peculiar people unto Himself, and if the saints carried out the counsel of His servants he would direct them in unity. Every custom which appealed to selfishness and pride and made distinctions of classes should be avoided. In the afternoon meeting Elder Orson Pratt preached. After commending the Saints at Orderville for the progress they had made toward establishing the United Order according to the revealed plan, he delivered a lengthy discourse upon the principles of the United Order, as revealed to the Prophet Joseph Smith, and contained in the Doctrine and Covenants and Book of Mormon. Elder Lorenzo Snow followed; he commended the Saints on the spiritual union they had achieved and suggested that they enter more largely into home industries with a view to self sustenance. The company left Orderville on the morning of Saturday, April 21st, for Panguitch." ("Deseret News," Vol. 26:209.)

The following is extracted from a letter written by Thos. Robertson to Reddick N. Allred, and dated Aug. 18. 1883:

"True we have made radical changes [at Orderville], as alluded to by the sisters Hoyt. You are aware that we formerly credited the men alike for their labor, whether old or young, able bodied or infirm, mechanics or common laborers, all received equal credits, and at the end of each year, those whose debts exceeded their credits, because of larger families, sickness or otherwise, their accounts were cancelled, and those whose credits exceeded their debts turned their surplus over to the company; thus, at the commencement of each year, we were all on an equal footing again.

This was President Taylor's suggestion and we followed it out. Now by studying the above system you will readily perceive that it would make all honest and faithful men equally interested in every department, because no one was accumulating anything above another. Accumulating wealth was not our object; that was farthest from our minds, our aim was to establish a principle of equality as near that spoken of in the Revelations as our fallen natures would admit of, striving always to grade upwards towards the mark. We had found it necessary to make changes from time to time, as our experience in living together with united interest brought us in contact with difficulties that people in other circumstances knew but little or nothing about; consequently, new developments had to be met with new arrangements and occasionally one would become dissatisfied and leave, and in such cases we invariably paid them up their capital invested and their accumulations for that year up to the time they quit work for the company. We also felt that it was a requirement of the Almighty through the Prophet Brigham nine years ago last winter [if I remember rightly. You will call to mind that he called upon the whole people of these valleys to organize themselves in the United Order, and he got up a constitution and rules and gave forms to the institution.

"Now this command from God, as we supposed, was our cement; this is what brought us together, what held us together, what comforted us in all our sorrows, what cheered us up when cast down, and in our vicissitudes we felt to rejoice and put on new determination to endeavor to surmount every obstacle and make every sacrifice necessary to and consequent upon establishing a new order of things. You are aware that a net cast into the sea catches all kinds, good and bad. There were those among us who had an 'itching palm', as Shakespeare would call it, who wanted something they could call their own, who wanted a separate interest, who wanted to break the rules of the United Order and have something more or superior to their brethren; such used their influence, publicly and privately, and took particular pains to poison the minds of the young men, by making it appear to their inexperienced minds that they were working for nothing, that they were working for some one else than themselves, that they never would have anything of their own, that they had no capital stock in the order and when it broke up there would be nothing for them, thus diffusing in their minds the probability, the possibility and indeed the certainty of a speedy break up, thereby weakening their faith and causing a withdrawal. They also clamored loudly for a change. 'Give us a change, a change.' Now a change has come and what is the result? That class is taken with the 'leaving,' this is what they wanted in the first place, but were ashamed to ask for it. We verily believed we were in the line of our duty endeavoring to work out a problem and felt that we

were sustained by the General Church Authorities until our last quarterly conference, when we were visited by Apostle Erastus Snow * * * who advised us to co-operate and suggested that we form small companies to run different departments and be separate from each other. Brother Snow said that our credit system was defective, that we gave equal credits for unequal labor and such a system would not stand, and proposed a change in that respect. We counseled this matter over and found that this would completely revolutionize our whole system. Bishop Chamberlain and others went to Salt Lake City and had a long talk with the First Presidency and Brothers Snow and Nuttall.

"The result was about the same; they admired the spirit that actuated us in our union and labors of love, and greatly desired that we should retain it, and continue to be united and not break up. Said the Lord had not revealed a plan for the people to follow, but when He did that we of Orderville would, with our experience, be better prepared to receive it, than those who had not had that experience. President Taylor said, 'When you get to a place you cannot go any farther, let the people all fast and pray and God will hear and answer you.' So you see we are thrown entirely on our own responsibility. Indeed Brother Snow told us that neither the Church nor the authorities were or would be responsible for our movements or any sacrifice or suffering our system might be the means of producing. Brother Snow also told us that we were not required to take care of all the poor, that the Church would see to its poor, etc., and many other things, he said to us which to a man of a military cast of mind would indicate 'fall back into line.' Now you can readily see that the efforts of some would be paralyzed after hearing so much of such talk as the above, especially those already predisposed to paralysis. The consequence was that many have 'drawn out' and have gone; and, strange to say, no one of our industries have failed as yet, but all are moving along as formerly and some of them even more prosperous than formerly. Our saw-mill, grist-mill, woolen-factory, tannery, shoe-shop, blacksmith, wagon and coopershops, cabinet shops, farming, horned stock, horses, dairy, sheep herds and everything else are in a prosperous and thriving condition; as yet the company has suffered but little inconvenience, only by paying out so much ready and moveable means, such as teams and wagons; for all who leave want a supply of that kind of goods. In accordance with the desire of the authorities, we commenced on the first day of July, 1883, to let by contract almost all our work for the space of six months, that we might experiment on a plan of operations. Men and women are principally paid with the productions of the company. We are now surveying a city plat, where we will have our 'lot' and raise our own vegetables and have a cow or more as the case may be. Now, whether all our departments will continue to be self-sustain-

ing is a matter of business that lies in the future, but one thing is certain, if they are not, they must be allowed to drop, as we have no public crib any more, neither for individuals nor departments, so that you see we are about on the same footing as other people are. But we are not dissolved, the company remains incorporated as they were, and holds the property, the mills and machinery, the houses and lands, stock and everything, as formerly, but the people are more in the nature of stewards than they were and each are on their own responsibility. We pay our tithing now individually, make our fast offering and temple offerings in like manner. When one wants some blacksmithing done, he brings his pay along. When the blacksmith wants his shoes mended, he pays for it, etc. We have issued a kind of commissary tickets that will buy anything produced by the company and the people must have the tickets; otherwise they cannot obtain their flour and potatoes, etc. This system causes them to search for profitable employment. Necessity compels."

When the United Order was running at its best there was a woolen factory, a tannery, a shoe shop, a cabinet shop, a bucket factory, a grist mill at Glendale, a steam saw mill, a bakery, etc., under the control of the Order. Over 600 people at one time belonged to the Order, which was continued according to the rules adopted until the year, 1884, when the program was changed and the stewardship plan accepted. This continued till the fall of 1885, when the Order was entirely broken up. As soon as the Order broke up (in 1884) a townsite was surveyed and the people who mostly had lived on the block mentioned in the earliest days of the settlement began to scatter out on their half-acre lot. The people drew their lots according to a plan agreed upon and the Order land was surveyed and sold to the highest bidder. Secret bids were handed in in writing and the same rule was adopted in the disposal of the horses, cattle, farming implements, mechanics' tools, etc. This settlement gave general satisfaction. The only undivided property left for disposing of at a later day was the factory. The Board of Directors were still in existence as late as 1892. The only reason why the factory did not continue running was that it could not compete in the market for wool, and also that it turned out a courser grade of cloth than that produced at other factories, not possessing the finishing machinery. Under these circumstances the raw material (wool) could be sold at better profit than the finished product such as the Orderville factory could turn out. Quite a herd of sheep were kept in connection with the factory, but after the breaking up of the Order and the division of the sheep, the factory could not be run successfully any longer. Thomas McClelland was the first superintendent of the factory.

While the Order was running, those who wished to withdraw were paid out in such material as could be spared. At the end

of each year those who had overdrawn their account were forgiven their debts, and those who had not drawn enough donated the balance due them to the Order ; hence, everybody shared equal at the end of each year.

In settling up the business of the Order Pres. Edwin D. Woolley was appointed a committee of one to appraise the property, etc., and it was a remarkable feature how utterly devoid of selfishness the people were. Everybody seemed to be perfectly satisfied with the division of the property and the best of feeling seemed to prevail.

At the quarterly conference held at Kanab Sept. 5, 1885, Pres. Thomas Chamberlain gave an outline of the settling up of the United Order at Orderville. He explained that the people had been organized and worked in the Order over 12 years ; they had passed through some trying circumstances, all they were able to stand, but the majority of the people had come to the conclusion that they would sooner handle their own property, and would divide certain property, reserving the factory sheep and sheep ranches amounting to 30 per cent. The sale of stock was done by bidding. The wagons, teams, tools, and lands had been sold the previous week. The division had been made with good feelings and satisfaction to the people. Brother Chamberlain did not regret the experience gained in the Order and did not feel to blame any one. (Stake Hist. Rec. 92.) Bishop Esplin explained on the same occasion that a division of property had taken place except a part including the factory, a herd of sheep, etc.

In February and March, 1892, the writer visited the Kanab Stake in the interest of Church history ; he arrived at Orderville, February 29, and held a meeting with the people there that evening. The next day he met with the old settlers and others, for the purpose of obtaining historical information.

While on this visit he wrote the following, concerning Orderville: "Orderville, the largest settlement in Long Valley, lies about four miles southwest and down the stream from Glendale. This famous place was first founded in the year 1875 by a people who were determined to solve the problem of the United Order and carry out its principles, whether their neighbors would do so or not. This the good Saints of Orderville did successfully for a period of over ten years, during which time an experience was gained that will never be forgotten by those who passed through it ; and I was assured by several of the brethren who stuck to it till the last that they never felt happier in their lives than they did when the Order was in complete running order and they were devoting their entire time, talent and strength for the common good. The good feelings, brotherly love and unselfish motives which characterized most of those who were members of the Order, were predominant until the last, and from Pres. Edwin D. Woolley and Thos. Chamberlain, the latter presiding as Bishop at

Orderville for many years, I learned the pleasing fact that when it came to winding up the affairs of the Order in 1885, on a basis which previously had been agreed upon, not hardly a murmur, complaint or harsh word of any kind was heard from any of the members; all exhibited a spirit of magnanimity and unselfishness, such as has seldom before been witnessed, even among Latter-day Saints. Since the breaking up of the Order, the town of Orderville has decreased considerably in population, but those who remain are still a united, happy and God-fearing people, ever ready to respond to every duty and comply with every call made upon them from time to time to help along the cause of Zion. Henry W. Esplin is the present Bishop of Orderville." ("News," 44:456.)

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from page 88.)

BOWMORE (OR KILLARROW) ARG.

(In the island of Islay, South Hebrides. Pop. 805 in 1911. Register begins 1763.)

William Birnie and Catharine MacLaren who married 8 Mar., 1768, had at Killarrow: James, 17 Dec., 1769; Peggy, 27 May, 1771; William, 16 Aug., 1773; Jean, 26 Aug., 1774, died; Mary, 30 May, 1776; Susanna, 2 July, 1778; John, 5 June, 1780; Jean, 8 April, 1782, died; Alexander, 11 Jan., 1784; Samuel, 23 Oct., 1785; Jean, 7 Mar., 1788.

Angus Campbell, Waukmiln, and Jene Shanks, had born: Betty, 20 —, 1805; Jene, 8 Feb., 1807; Alexander, bapt. 15 May, 1809; George, 1 April, 1812; John, 1 May, 1814.

Donald McIntyre, in Skerrols, and Christian Macglagas, had bapt.: Alexander, 21 Sept., 1780; Margaret, 8 Nov., 1782; John, 12 Nov., 1784; Ebenezer, 1 Feb., 1787; Catharine, 18 May, 1789; Hugh, 8 May, 1791.

John Taylor and Mary Smith, Skeralas, had born: Mary, June, 1775; Joseph, 16 Feb., 1777; Anne, 9 Oct., 1778; John 13 Aug., 1780; James, 12 Aug., 1781; Ebenezer, 5 Feb., 1782.

W. CALDER. EDIN.

(16 mi. S. W. of Edinburgh, Pop. in 1911—2,606. Register begins 1645.)

James Bryce and Elizabeth Smith, had born: Peter, 1 Oct., 1787; Elizabeth, 13 Sp., 1789; Thomas, 15 June, 1794.

John Bryce and Helen Martin, had born: William, 10 Aug., 1795; Elisabeth, 11 July, 1798; Peter, 22 Dec., 1800.

John Bishop and Margaret Inglis, had born: Janet, 12 May, 1795; Agness, 7 Mar., 1799; Margaret, 6 May, 1801.

John Clarkson and Margaret Smith, had born: Ebenezer, 7 Ap., 1806; Elisabeth, 1 Ap., 1808; Margaret, 20 May, 1810; Mary, 7 July, 1812.

David Dunlop and Margaret Hamilton, had born: David, 21 Nov., 1799; Thomas, 6 Mar., 1801; Alexander, 23 Oct., 1802.

John Easton and Marrion Brunton, had born: Margaret, 7 Mar., 1792; Jane, 12 Nov., 1796; Janet, 22 Sep., 1799.

William Flint and Janet Graham, of Polbeth, had born: William, 17 May, 1785; James, 27 Mar., 1787. [Note.] "The other 5 children are recorded in the Sessions Book of Midcalder."

This note stands after the first entry, and would, therefore, refer to children born before 1785. The second entry (in this case) is recorded apart from the first.

Thomas Gowans and Mary Ford, had born: Rachel, 25 Apr., 1796; Alexander, 20 May, 1798; Catharine, 27 June, 1801.

Thomas Gowans and Martha Auld, had born: Walter, 6 Jan., 1779; Elisabeth, 1 Jan., 1781; Thomas, 1 May, 1783; John, 3 July, 1785; James, 6 June, 1787; Martha, 6 Sep., 1796.

William Gowns and Grizzle Barclay, had born: William, 7 June, 1795; Margaret, 6 May, 1797; Grizzle, 6 Aug., 1799.

Hugh Graham and Agness Allan, had born: Hugh, 6 Oct., 1758; Elisabeth, 16 Aug., 1760; Christian, 19 July, 1762; Margaret, 11 June, 1766; John, 11 Mar., 1770; Peter, 5 July, 1772; Agness, 15 May, 1774; William, 29 Jan., 1776; Jan., 29 Feb., 1778; Janet, 5 May, 1781. [Recorded in 1801.]

John Graham and Janet Waddel, had born at Handuxwood: James, 7 Sept., 1772; John, 27 Apr., 1774; Alexander, 17 Mar., 1776; Thomas, 27 Mar., 1778; William, 9 Feb., 1780; Mary, 4 Mar., 1781; Christian, —1785.

William Graham, and Janet Dunlap, had born: Margaret, 21 Aug., 1804; Agnes, 11 Nov., 1806; Hugh, 29 Oct., 1808; Janet, 21 Mar., 1811.

Robert Gray and Mary Purdie, had born: William, — Aug., 1795; Barbara, 25 Aug., 1797; Mary, 24 Apr., 1787. [Sie.]

William Gray and Janet Inglis, had born: James, 14 May, 1794; Margaret, 23 July, 1796; Catharine, 16 Aug., 1798; Christian, 21 Aug., 1800.

James Lind and Agness Mill, had born: David, 25 Jan., 1797; William, 20 Oct., 1798; Isabel, 21 Dec., 1800.

George Law and Elisabeth Lauder, had born: George, 2 June, 1795; Elisabeth, 6 June, 1797; John, 4 Dec., 1799; Andrew, 20 May, 1802; Robert, 13 Oct., 1805; James, 17 Aug., 1808.

William Mitchell and Matilda Watson, had born: John, 25

Sept., 1808; Isabel, 16 June, 1810; Margaret, 3 July, 1812; William, 15 July, 1814.

John Morton and Susan Forrest, had born: Andrew, 2 Dec., 1789; John, 7 Sept., 1797; William, 20 Feb., 1799.

James Rob and Mary Main, had born: David, 3 Aug., 1796; Henry, 27 May, 1798; John, 12 Feb., 1800.

William Somerville and Jane Meek, had born: John, 31 Dec., 1793; Jane, 1 May, 1796; Catharine, 15 Apr., 1798.

Thomas Stark and Janet Forrest, had born: John, 16 Mar., 1794; William, 10 Aug., 1796; Thomas, 4 Oct., 1799.

James Weir and Agnes Weir, had born: Jane, 9 Aug., 1781; Isobel, 11 Nov., 1783; Agnes, 26 Oct., 1794.

CAMPSIE, STIR.

(9 Mi. N. of Glasgow. Pop. in 1911—5, 304. Reg., begins, 1646).

To one searching but a short period of time in this register, it will be particularly noticed, the large number of single entries there are of children, although recorded here, were baptised at some other parish. Kikinbillock (Dumb) is of very frequent occurrence; Baldernock and Strathblane (Stir.) also appear fairly often.

Possibly the parents of these children (or an older generation) were once residents of these places.

A few instances will be found below of these (apparent) irregularities.

James Aitken, and Mary Andrew, in Glenwynd, had bapt.. Margaret, 1 June, 1783; and William, 6 July, 1785; at Balder-nock.

The following isolated entry, recorded 45 years after the baptism, would be difficult to find by a particular search, in a record like Campsie: James Allan, in Craighead and Janet McGrigor, had their son William baptised, 2 Aug., 1762. "Omitted in proper time, and inserted 5 Sept., 1807." Sworne by Jas. Kincaid and Jean Allan.

William Angus and Margaret Ballock, in W. Carleston, had born: John, 19 May, 1761; Janet, 1 Apr., 1763; Jean, 13 Mar., 1768; Margaret, 12 Nov., 1770; Entered 13 Nov., 1799.

Malcom Brown, in Burnfoot, and Isabel Millar, had bapt.: Andrew, 17 Aug., 1761.

N. B. "The foregoing was omitted at the proper time."

Attested by Isabel Millar, his mother, Oct. 6, 1807.

Walter Campbell and Margaret Maitland had Peter, bapt. at Dumbarton, 6 June, 1785.

John Cassells and Isobel McMerrich, in Clachan, of Campsie, had John bapt. at Old Kilpatrick, 16 Mar., 1777.

Alexander Cowan, weaver, Newhouse, Auchenreoch, and Mar-

garet Liddle, had Alexander, bapt. at Kirkinbilloch, 27 May, 1791 ; had Hendry bapt. 24 June, 1793.

Gilbert Cowan, weaver, Sandyhole, and Isobel Black, had William, born 6 Dec., 1795 ; Margaret, 23 Mar., 1797 ; (at Torrance.)

James Cowan, weaver at Sandyhole, and Susanna Paterson, had James, bapt. 6 July, 1794 ; (Gilbert and Alexander Cowan, witnesses), had James bapt. at Calder, 5 Mar., 1797.

James Cowan, lab. at Clachkan and Mary—had Mary, 14 Oct., 1795.

John Cowan and Agnes Morison farmer in Clochcore, had bapt.: William, 19 June, 1780 ; Mary, 25 Feb., 1782 ; James and John, 21 Feb., 1784 ; John, 21 May, 1786 ; Mary, 29 June, 1788 ; Robert, 11 July, 1790 ; James, 3 Feb., 1793 ; Agnes, 19 Oct., 1795 (Caleside) ; Jean, 27 Jan., 1798 ; (Calder). [John was a carrier from 1795.]

John Cowan and Agnes Knox, in Roitfair, had William, 24 June, 1793.

John Cowan, weaver, Lennox, and Agnes Barrie, had James, 25 Dec., 1808 ; had William, born 1 Apr., and Robert, born 2 Apr., 1811, twins ; Margaret, born 19 Sept., 1813 ; John, born 16 May, 1816.

John Cowan, lab. Baldoran, and Helen Cowan, had James and Alexander, twins, b. 11 Nov., 1812.

John Cowan, lab. Milton and Mary Cowan, had Alexander, b. 19 Dec., 1819.

Robert Cowan, in Wester town of Glorat and Jean Mearns, had Robert, 1 Apr., 1759.

William Cowan, weaver, Lennox, and Elizabeth Morrison, had Helen, born 3 July, 1809.

William Cowan, and Jean Meffan, had William, 13 Mar., 1757. [See McCowan.]

James Downie, merchant, Lennox and Agnes McLaren had bapt.: Margaret, Alexander and Helen, 18 Apr., 1813.

Capt. Home, Paymaster 42 Regt. and Jackey Stirling, had Christiana Johnstone, born at Canterbury, Eng., 19 June, 1810.

Children presented by their mother for baptism: Isobel, dr. of William Hume, undertaker. Lennox and Jean Graham, born 15 Dec., 1809 ; Mary, born 20 Dec., 1811 ; Janet, born 22 Jan., 1813 ; Margaret, born 20 Dec., 1815 ; James Robertson, born 26 Oct., 1817.

John Kincaid and Agnes Allan, had James, born 19 July, 1788.

The children of John Kincaid of the Ilk and Mrs. Elizabeth Danzill, found recorded in the family Bible and now irriolled as follows: Born, Margaret, 14 Oct., 1757 ; John, 20 Jan., 1759 ; George, 25 Jan., 1761 ; Carolina, 9 Jan., 1762 ; Jean, 14 Nov., 1764 ; James, 3 Oct., 1766 ; Agnes, 22 Mar., 1769 ; James, 19 June, 1770 ; Alexander, 21 Apr., 1772 ; Mary, 11 Nov., 1774.

Inserted by David Gemmell, Session Clerk, 24 Oct., 1799.

[It is probable children were born after 1774, not recorded in the Bible, but in the Register. There is a note "In another Book, see other children," which might refer to the following entries] :

(There are children recorded to John Kincaid by other wives.)

John Kincaid and Margaret Blair, in New Birbistown,* had

*In land of Woodhead, 1778.

John, in Caldside, 26 Nov., 1775; Margaret, bapt. 11 Aug., 1778; James, 2 Nov., 1780; Malcolm, born at Caldside, 6 Aug., 1784! Robert, 12 Sept., 1786.

John McCowan, slater, Lennox and Agnes Wilson, had James, bapt. 23 July, 1809.

Hendry McCowan, slater, Newlands, and Betty Downie, had Betty, 7 June, 1795.

Henry McCown, slater, Lennox town and — Downie had — 13 Jan., 1805.

John McGilchrist and Agnes Whitelaw, had born: James, 1 Jan., 1790; Mary, 15 Sept., 1792; Jean, 27 May, 1794; William, 9 Aug., 1797; Elizabeth, 9 Dec., 1800; John, 26 Dec., 1802.

Robert McIntosh, lab. at Kincaidfield, and Elizabeth Kier, had: Janet, 10 June, 1786; John, 1 Apr., 1788; Alexander, 20 Feb., 1790; James, 24 Apr., 1792; Elizabeth, 28 May, 1794; Margaret, 24 Nov., 1796; Robert, 15 Sept., 1799.

John Marshal and Isobel Fleming in Mains of Anchinreoch had Beatrix, bapt. at Kilsyth, 10 Apr., 1785.

Death. William Morrison, Esq., late of Calcutta, died at London, 22 July, 1818; buried here 4 Aug., a bachelor aged 49 years and 10 days.

Death. Jean Morrison, died at Kirkinbillock, 9 June, 1819, aged 30 unmarried. Buried here.

William Muir, Portioner, Birdst—and Margaret Muir, had bapt. John, 16 Apr., 1762. N. B. "This name was omitted in the proper time. Attested by the father this 23 Apr., 1809."

Alexander Reid, weaver in Newtown, and Margaret Glen, had bapt.: Anne, 29 July, 1799; Margaret, 19 July, 1801; Alexander, 5 June, 1803.

Alexander Rough, printer, Kincaidfield, and Jean Kier, had born: Jean, 16 Sept., 1802; John, 10 Feb., 1804; James Stewart, 3 Jan., 1807; Agnes, 28 Apr., 1809; Margaret, bapt. at Kirkinbillock, 1 Aug., 1811.

John Stewart, weaver, Lennox, and Margaret Johnstone, had David, born at Plymouth 20 Mar., 1816; bapt. 24 June, 1816.

James Sterling and Jean Drysdale, in Craigbarnet, had Magdaline, 21 July, 1765.

Lieut. James Stirling, at Craig End, of 42nd Regt. and Jean Fisher, had Joan, bapt., 20 May, 1785.

The children of John Stirling, Esq., younger, of Glorat. and

his spouse Gloriana Folsome: Born, Mary, in Connecticut, N. America, 10 Dec., 1771; Jean, in Connecticut, N. America, 29 Jan., 1773; Elizabeth Ann, 27 Nov., 1774; Alexander, 8 Oct., 1775; Barbara Black, 8 May, 1777; John Hume, 16 May, 1778; Margaret, 14 Feb., 1780; James, 7 Aug., 1781; Samuel, 28 July, 1783; George, 22 Feb., 1786.

Dame Mary Willis, spouse to Sir Alexander Stirling, Bart. of Gloriat, witness baptism.

"Sir John Stirling succeeded to the Estate and title upon the 22nd Feb., 1791, by the death of Sir Alexander Stirling, his father, who died at Edinburgh, and was interred at Campsie upon the 26th of the same month.

George Waters and Mary Dun, in Bogside, in St. Ninian's Parish, had John, 18 Sept., 1772.

John Zuill, lab. in W. Balgrochan, and Janet Aitkinhead had bapt.: Thomas, 5 Oct., 1785; William, 27 Dec., 1789; Archibald, 18 Apr., 1791; Anne, 3 June, 1798.

COCKPEN, EDIN.

James Bain and Margaret Doret, had born: Janet, 11 May, 1769; Archibald, 24 July, 1771; Agnes, 12 Sept., 1773.

James Borthwick and Margaret Laing, had born in Clearburn: Elisabeth, 15 July, 1786; Beatrice, 12 Aug., 1788; James, in Powert, 24 Apr., 1790; William, in Brewerbush, 24 June, 1793.

David Chalmers and Margaret Ramage had a natural dr. born at Smeiton Shaw, 17 Dec., 1794.

James Chalmers and Mary McDonald, had David, b. at Bonnyrigg, 17 Apr., 1780; Alexander do. 1 May. 1784; James, bapt. 29 Feb., 1789; William, b. 30 July, 1792; David, at Bannockrig, 17 Apr., 1794.

[The mother's name is "Marion" from 1784.]

Murray Chalmers, and Margaret Laing, had born at Polton Hall: Mary, 22 Oct., 1803; Janet, 9 Feb., 1806; Margaret, 4 May, 1808; Jean, 23 July, 1810.

Mr. Peter Chalmers* and Mrs. Helen Dickison, had born: David, 21 Oct., 1796; Helen, 29 Dec., 1797; Hector, 28 June, 1799; Peter, 27 Sept., 1800; Walter, 11 Feb., 1804; Grizel, 18 Feb., 1806; James, at Redheugh, June 18, 1810.

Archibald Cockburn, of Cockpen, Esq., and Mrs. Janet Rennie, had born: Elisabeth, in the house of Solicitor Dundas, Edinburgh, 5 Nov., 1770; Matilda, in Parliament Square, Edinburgh, 7 Feb., 1772; Margaret, in Hope Park, Edinburgh, 9 Apr., 1773; George, in Hope Park, 15 Oct., 1774; Archibald, in Cockpen House, 10 Sept., 1776; David, in Hope Park, 9 Feb., 1778; Henry, in Hope Park, 26 Oct., 1779; Robert, in Hope Park, 22 Mar., 1781.

*Described as "farmer" in 1799.

James Cowan and Euphan Dalziel had bapt.: Alexander, natural son, 5 Nov., 1753.

George Dickson and Marrion Watt, had born, in Westmill: William, 12 June, 1777; George, 12 Apr., 1779; John, 19 Aug., 1781.

Robert Kay and Elizabeth Cook, had born at Westmill: John, 4 Dec., 1804; William, 9 Mar., 1806; James, 15 Sept., 1807; Sarah, 10 May, 1809.

James Leashman and Agnes Allen, had born in Birnhead: May, 15 Sept., 1769; Helen, 10 Jan., 1772; William, 25 Mar., 1774; Agnes, 8 Sept., 1776.

William Mill and Margaret Richie born at Westmill: Marrion, 27 July, 1768; Walter, 19 Jan., 1769; David, 29 Aug., 1771; James, 19 Jan., 1777; William, 9 Nov., 1778.

Alexander Naesmith and Alison Hume, born at Hill Head: Margaret, 14 June, 1805; Elizabeth, 22 June, 1807.

Alexander Scot and Isabel Kidd, had born at Butlerfield: John, 4 July, 1784; Alexander, 23 Feb., 1786; Andrew, 26 Nov., 1793.

Thomas Steele and Alison Laurie, had born in Polton, East Mains: Samuel, 19 July, 1796; William, 8 May, 1798; Mary, 13 May, 1800. All bapt. in 1801.

John Traquare, or Traquair, and Margaret Caw, had born in Westmill: Margaret, 30 Sept., 1766; George, 11 July, 1768; Thomas, 6 Mar., 1771; John, 5 Jan., 1774; William, 5 May, 1776; James, 5 Nov., 1778; Ramsay, 23 June, 1781.

[The first three are in different parts of the Register.]

CURLOSS, PERTH.

(7½ mi. S. of Alloa., Pop., in 1911—456. Reg. begins 1641.)

Alexander Chalmers, late surgeon in Curloss, and Catharine Halket, had born: Janet, 25 Nov., 1790; Margaret, 6 Apr., 1792; Elizabeth Johnstone, 20 Dec., 1793; Alexander, 9 June, 1796; Elizabeth Johnstone, 2 May, 1798.

Robert Finlayson and Elizabeth Kirk, had born: Agnes, at Alloa, 22 Jan., 1751; Helen, 6 Feb., 1752; Robert, 2 Dec., 1754; Janet, at Alloa, 20 Aug., 1755.

James Gordon and Margaret Burns, had born: Thomas, 27 Jan., 1794; Elizabeth, 17 Dec., 1796; John, 26 Nov., 1798; David, 6 Mar., 1801.

David Hunter, Baillie, and Agnes Drysdale, had born: David, 16 Jan., 1740; Henry, 25 Aug., 1741.

John Hunter and Bessie Sands, had born: John, 2 Feb., 1740; William, 31 Aug., 1741.

CUMBERNAULD, DUMBARTON.

(13 mi. N. E. of Glasgow, Pop., in 1911—5,120 Reg. begins in 1688.)

John Aitken and Margaret Hardie, had born: Jean, 27 Apr., 1802; Helen and Isobel, 24 Feb., 1804; John, 21 Mar., 1806; Margaret, 29 Nov., 1808.

William Dinn, of Board, parish of Kirkinbillock, had Christine, bapt. 3 Mar., 1728.

James More and Mary Dansken, had born: Anne, 21 Aug., 1799; John, 3 June, 1801; William, 3 Apr., 1803; James, 30 Apr., 1805; Isabella, 1 Mar., 1807.

Andrew Miller and Anne Hardie, Easter Dullater, had born: Jean, 20 July, 1800; Thomas, 12 Mar., 1802; Alexander, 14 Jan., 1804.

John Russell and Jean Galloway, Fannyside Mill, had: Mary, 8 June, 1787; Robert, 11 Dec., 1790; Agnes, 8 Nov., 1792; John, 30 Aug., 1798; James, 24 Nov., 1800; Margaret, 20 Feb., 1805.

William Wadell and Margaret Young, had born, (and bapt. soon thereafter): John, 19 Dec., 1797; Mary, 10 July, 1800; Jean, 6 Feb., 1803; Anne, 16 Jan., 1805.

James Wardan and Anne Thom, had born: Robert, 21 Feb., 1801; Anne, 16 Feb., 1803; James, 3 June, 1805.

Cuthbert Wright and Marg: Cloggy were m. 28 Mar., 1786. They had bapt.: Marthy, 20 June, 1787; John, 2 May, 1792; Keterine, 19 Oct., 1794.

SOME McKENZIES OF SCOTLAND.

Gathered from parish registers by Mr. Findlay, Donated by Mrs. Jane A. Izatt.

FROM THE PARISH OF DUNDEE, SCOTLAND:

Duncan McKenzie and Agnes Lamont had: Jean, b. 21 March, 1773.

John McKenzie and Barbara Procter had: Moses, b. 8 Sept., 1773.

John McKenzie and Margaret Procter had: Robert, b. 29 Sept., 1783.

Duncan McKenzie and Margaret Lamont had: Euphane, b. 21 Oct., 1776.

Alexander McKenzie and Isabel Campbell had: John, b. 28 May, 1797.

Thomas McKenzie and Christina Blair had: Thomas, b. 2 Sept., 1779.

FROM THE PARISH OF ABERDEEN:

John McKenzie and Ann Bonniman had: John, b. 2 Sept., 1798; Jean, b. 19 Oct., 1800; Ann, b. 9 Feb., 1806.

Andrew McKenzie and Isabel Middleton had: Christian, b. 4 April 11, 1797.

Alexander, b. 13 March, 1798; Andrew 8 June, 1800; David, b. 16 Sept., 1804; Jane, b. 10 July, 1807; William and George, twins, b. 28 May, 1809.

John McKenzie and Isabella McIntosh had: Alexander, b. 3 Aug., 1797.

John McKenzie and Agnes Ker had: William, b. 22 March, 1785.

John McKenzie and Margaret Gibbons had: Isabel, b. 7 Dec., 1771; Charles, b. 1 Aug., 1773; John, b. 23 Nov., 1792.

Donald McKenzie and Christian Urquhart had: Alexander, b. 12 Nov., 1781.

Lewis McKenzie and Helen Dunbar had: Kenneth, b. 18 March, 1778.

Kenneth McKenzie and Margaret Garioch had: Ann, b. 5 April, 1772; George, b. 18 April, 1773; John, b. 26 June, 1774; Mary, b. 31 July, 1776.

William McKenzie and Janet McKid had: Christian, b. 17 July, 1775; also John.

Kenneth McKenzie and Flora McRae had: Alexander, b. 4 July, 1799.

Alexander McKenzie and Christian Ross had: Alexander, b. 3 April, 1803.

James McKenzie and Mary Forbes had: James, b. 6 April, 1802; Mary, b. 6 Sept., 1805.

Simon McKenzie and Isabel Ross had: Hugh, b. 7 June, 1806.

George McKenzie and Margaret Allan had: Margaret Garioch, b. 20 Sept., 1807; William, b. 13 June, 1809.

Humphray McKenzie and Margaret McRae had: Margaret 26 May, 1805; Humphrey, b. 14 Dec., 1807.

William McKenzie and Margaret Reith had: Elizabeth, b. 27 Sept., 1808.

Donald McKenzie and Catherine Ross had: Catherine, b. 15 March, 1810.

John McKenzie and Catherine McLennan had: Jane, b. 15 Aug., 1805.

Alexander McKenzie and Janet Milne had: John, b. 1 April, 1802; Ann, b. 1 Sept., 1803; Alexander, b. 1 July, 1807.

John McKenzie and Helen Leslie had: George, b. 13 Aug., 17—; John, b. 12 Feb., 1783.

COATS OF ARMS AND HOW TO OBTAIN THEM.

BY FREDERIC J. HASKIN.

When an American woman has arrived at the point of desiring a heraldic crest for the embellishment of her *billet doux* and a coat of arms to emblazon upon her carriage, her husband, if he is a wise man, takes immediate steps to secure them for her. While no small amount of false heraldry is displayed in the United States, those who desire to use such ornaments prefer to have them genuine if possible, as well as to have the proper authority for their use.

To secure this, recourse is promptly made to the genealogical records upon both sides of the house to that which comes nearest to nobility in its descent. If it is found that some ancestor more or less remote was the bearer of a coat of arms, application may be made to the college of arms for a certificate of privilege to revive it. Having obtained this, the American woman will have the right to blazon her heraldic ornaments according to her own sweet will, unrestricted by any of the laws limiting their use which exist in the countries where heraldry originated.

The coronation of King George gave an unprecedented impetus to the demand for coats of arms on the part of Americans. The brilliancy of the pageant led many of the visitors to long for the decorations borne by their ancestors, and since then the college of arms has been besieged with applicants. More than a third of the mail received there during the past six months has been from the United States, and this proportion is increasing. In the majority of cases, the applicants show good foundation for their claims and the coveted certificate of privilege is granted.

HERALDRY IS INTERNATIONAL.

The question is frequently asked: "What entitles an American family to the use of arms?" The answer is that heraldry is international, so that an American who can prove that his family bore arms in a European country can secure the permission to use that design quite as readily as a Frenchman, or the native of any country where there is an established heraldry could secure the privilege of using the arms belonging to another nation; that is, if his descent warranted it and he is willing to pay the fee. Most of the European countries are satisfied with the heraldry of their own nation, however, and there are now more applications for the revival of English coats of arms received from Americans than from all of the rest of the world put together.

To wear arms it is not essential that a family be noble, although few Americans are anxious to claim untitled ancestry, for some of the oldest families in England have no title. Coats of arms were originally used to distinguish their owners when in armor on the

battlefield. The college of arms may design a new decoration for newly ennobled families if they desire, but, to Americans, the antiquity of a crest seems to give it its greatest value.

RELICS OF CHIVALRIC DAYS.

The English college of arms dates back to the time of William the Conqueror. The building now in use was erected upon the site of the house of the earl of Derby, who was disgraced in the reign of Queen Mary. It stands in Victoria street, the only bit of antiquity in a block of modern buildings utilized chiefly for commercial offices. The visitor seems to go back two centuries when he enters the paved court-yard of the old college and looks up at the ancient windows, each of which is decorated by an old coat of arms. By mounting some steps, one may look into the old court of honor, where cases involving heraldic questions were formerly tried. This has not been used for more than a hundred and fifty years, yet it is freshly swept and dusted each morning. Its furniture consists of long oak benches and an elaborately carved throne of state. From the walls hang the banners used in the coronation of King George IV, and many old paintings and coats of arms, including those of Charles II. There is also a fine collection of antique helmets, most of which belonged to kings of England.

The balance of the building is given up to the tracing of ancestry which is carried on in a business-like manner. The officials are not on a salary, but divide the fees received, turning part of them over to the crown. The head of the college is the duke of Norfolk, who bears the oldest title in England. He appoints the other officers, each of which receives a historic title, and wears the richest kinds of robes and decorations on ceremonial occasions, such as a coronation, or a royal funeral.

HOW TO GO ABOUT IT.

Any American who feels sure of his right to a coat of arms for his carriage or a crest for his notepaper, should write directly to the college of arms in Victoria street, London. If possible, he should address specially one of the thirteen officers. These include three kings of arms, six heralds and four pursuivants, any one of which may take the matter up. The applicant should tell what coat of arms he thinks he is entitled to, and state who founded his family in America. Usually he can do this with little difficulty, for the scions of the old English stock in America now have their ancestry well in hand.

In reply to this he will receive a list of questions covering all points of his genealogy to be filled out. With these will be given an estimate of the expense. If the first sum asked for is not sufficient to cover the expense, more will be asked for.

When the pedigree is complete it is copied with great care and many flourishes, with the family crest and coat of arms blazoned at the top in their proper colors. For making this scroll the college of arms makes a charge of one guinea. It is signed by the "garter king" as official and is registered in the college records. A copy is sent to the applicant for framing, if he so desires, although to him the certified pedigree is the important thing, and a copy of it may be secured from the college at any time.

In addition to the English college of arms there are also special colleges maintained for Ireland and Scotland, in both of which the mode of procedure is practically the same. Canada has also a college of arms, which was founded by Louis XIV in 1684. It was confirmed by the royal commission in 1887. This college has two representatives in the United States. In Ireland, if it can be proved that a family bore arms for three generations, or 100 years, the payment of 16 pounds sterling gives any member of the family the right to use the arms. The Canada college of arms has not the right to grant arms, but can only certify descent and register pedigrees.

NOT ALWAYS UNDERSTOOD.

There is no subject upon which there is greater general confusion than heraldry, despite the fact that it has lately been quite the fad to discourse glibly upon coats of arms, crests, escutcheons and the like. The escutcheon is the shield upon which the arms are charged. The crest surmounts the shield, but is not a part of the coat of arms proper. The motto is placed upon a ribbon below the shield. Any shaped shield may be used.

While no lines of division are essential, divisions had certain significance in the ancient days of heraldry. Escutcheons were frequently divided into three parts—horizontally, the upper of which was called the chief; the middle, the fess and the lower the base. The right side was spoken of as dexter, the left as sinister. The dexter chief point is the upper right hand corner, the sinister chief point is opposite, and the spot half way between is the middle chief point. There are devices in the shield which denote special conditions. A bend from the sinister chief point to the dexter base denotes illegitimacy. A widow or unmarried woman has her arms in a lozenge in the center of the shield. A woman's arms, if she is the bearer of them in default of brothers, may be quartered upon her husband's shield.

Arms, crest and motto are the main points of heraldic achievement. There are also permissible the helmet, lambrequin and supporters. The crest must rest upon a cap or ducal coronet. The motto, which is generally the equivalent of the ancient war cry of a tribe, may be changed or given up at will. The helmet indicates the degree of nobility of the bearer of arms. The square

wire a steel helmet in profile with the visor closed. The knight's or baronet's helmet was full faced with visor open. The noble's helmet was of steel inclined toward profile with gold bars. Sovereigns and princes of the royal blood had helmets of gold with seven gold bars lined with crimson.

The surface of the escutcheon is called the field and upon this are placed the different figures, called charges, distinguished by colors and tincture. There is no more noticeable trace of false heraldry than the misplacement of the colors and the tinctures of gold and silver. The colors in English heraldry are gules (red), azure (blue), sable (black), vert (green) and purple (purple). In non-British heraldry are also used sanguine (dark red) and tenne or tawny (orange).

The forms upon the shields are varied. There are fish, plants, imaginary monsters of many kinds and numberless other objects. Usually part of the design upon an escutcheon commemorates some tradition of the family. The red hand of Ulster, so prominent among Irish coats of arms, was in memory of Hugh O'Neil, who was sailing to Ireland with a party where a grant of land was promised to the one who first touched shore. Another boat was ahead, so the dauntless Hugh cut off his hand and flung it to the ground.

SUGGESTIONS FOR GENEALOGICAL SUNDAY.

Stake and Ward officers of the Genealogical Society of Utah are usually requested to take a leading and helpful part in the observance of "Genealogical Sunday." This day, the Sunday nearest to the 21st day of September, comes this year on the 24th, and it is to be hoped that all stake and ward authorities will in good time make the necessary arrangements for its proper observance. It is recommended by the General Authorities of the Church that the time of the regular sacrament meeting on this Sunday be devoted to the consideration of the important and sacred subject of salvation for the dead, vicarious work for the dead, and the kindred and necessary subject of genealogy, calling attention also to what the Genealogical Society of Utah is doing in this work. Everywhere throughout the Church there is a wonderful awakening to this subject, and the Temples are crowded with willing workers laboring for the salvation of their dead. Interest in genealogical subjects is spreading. The spirit of Elijah is operating in the hearts of the people, and the purposes of the Lord are being accomplished.

In this connection, a suggestive outline, furnished by President Heber Q. Hale of the Boise stake of Zion, is herewith presented. It is recommended to all stake and ward authorities in the Church

as being helpful. Some such outline as this has the advantage of definiteness, and therefore is likely to bring results.

President Hale writes in explanation of the outline a letter from which this paragraph is quoted:

"It might interest you to know that we have taken up genealogical work in this stake in co-operation with the Relief Society, and have, accordingly, prepared and placed in the hands of Bishops of Wards and Presidents of Branches and other stake officers, an Outline, prepared by us, on this important work, such was made a special order of business in our stake Priesthood meetings for the month of August, and will be carried during September as a special message of instruction into the homes of all the Latter-day Saints in the Boise Stake by the Ward Teachers and by the Relief Society workers."

SUGGESTIVE OUTLINE.

I. The Principle of Salvation for the Dead.

1. The Gospel is preached to the dead. (I Peter 3:18-20; 4:6.)
2. Baptism, an ordinance of the Gospel, is essential to salvation. (John 3:5.)
3. The dead can believe and repent, but baptism must be performed vicariously for them by the living. (I Cor. 15:29; Doc. and Cov., Sections 127 and 128.)
4. Prophecy of Elijah's coming and mission. (Malachi 4:5, 6. Writings of Joseph Smith, in Pearl of Great Price.)
5. Fulfilment of the prediction. (Doc. and Cov., 110:13-16.)

II. Genealogy, How Gathered and Compiled.

1. By correspondence.
2. From Genealogical Libraries.
3. From parish records, municipal records, tombstones, wills, etc.
4. Assemble all data in note books and then arrange properly in the Family Record of Temple Work. (For information regarding this, see the Stake Representative or consult "Lessons in Genealogy," prepared by the Genealogical Society of Utah.)

III. Ordinances for the Dead.

1. History, and purpose of temples.
2. The responsibility resting on surviving members of the family.
3. Temple ordinances.
4. The ability to do this work depends on the proper keeping of the records. (For reference see "Salvation Universal," by Joseph F. Smith, Jr., published by the Genealogical Society of Utah.)

BOOK REVIEWS.

A History and Genealogy of the Groves Family in America descendants of Nicholas La Groves of Beverly, Mass., who came from the Isle of Jersey to Salem, Mass., before 1668. Compiled from town and church records, county and town histories, Revolutionary War records, family papers, etc., by William T. Groves, 907 E. Huron St., Ann Arbor, Mich. Cloth, 56 pages. Price, \$4, for sale by the author.

The Majors and their Marriages, with collateral accounts of the allied families of Aston, Ballard, Christian, Dancy, Hartwell, Hubbard, Macon, Marable, Mason, Patteson, Piercey, Sewell Stephen, Waddill, and others, by James Branch Cabell, Dumbarton Grange, Dumbarton, Virginia; 188 pages. Price \$5; address the author.

This is an addition to the literature of Virginia genealogy such as has been widely desired for the last half-century. During the war between the States, as is well known, the county records of Charles City in large part, and those of New Kent and James City in their entirety, were destroyed. In consequence, the histories of families resident in this section of the state—comprising many of the very oldest of all Virginian families—seemed hopelessly untraceable. But, through the recent discovery of hitherto unknown material, the apparently impossible feat has been accomplished.

For this volume establishes, amply and incontestably, the histories of no less than fifteen allied families of the Virginia peninsula from the opening years of the seventeenth century down to the present day. Yet the book is of paramount interest not merely to the living representatives of these especial family names; all available descents in the female line have likewise been followed out, until *The Majors and Their Marriages* contains data as to practically every family of prominence in Tidewater Virginia; and, with its wealth of sidelights upon the local history, legends and customs, afforded by the contemporary documents cited in full, becomes to all intents an entertaining and authoritative history of the Virginia peninsula since the white man's first occupancy in 1607.

The Descendants of Thomas Hale of Delaware, with an account of the Jamison and Green families; also *The Streets Family of Delaware*.

These two family histories are combined in one volume, composing numbers three and four of "Some Allied Families of Kent County, Delaware." Compiled by Thomas Hale Streets, Wyncote, Pa.; 116 pages. Price \$1.25; address the compiler.

The Stout Family of Delaware, with the story of Penelope Stout. Compiled and published by Thomas Hale Streets, Wyncote, Pa.; 107 pages. Price \$1.75.

This is number five of "Some Allied Families of Kent County, Delaware. It begins with the interesting story of Penelope Stout, and then traces her lineage seven generations. The book is well printed and has an index.

Samuel Craig, Senior, Pioneer to Western Pennsylvania, and his descendants, by Jane Maria Craig; 143 pages. Address J. Craig Giffen, New Alexandria, Pa. No price stated.

The forefathers of Samuel Craig "fled from religious persecution in Scotland to the north of Ireland, but finding it little better in Ireland, came to America in 1684. Samuel Craig lived in Delaware in 1753. He went to Western Pennsylvania about 1766. His descendants are traced down to recent years. There is, singularly, a lack of dates in the genealogy.

A History of Watauga County, North Carolina, with sketches of prominent families, by John Preston Arthur; cloth, 364 pages. Price \$1.50, by G. A. Bryan, Boone, N. C.

Histories and genealogies from the South are always welcomed. We wish more southern people would get interested and, while it is yet possible, gather up what little records there are to be found in that section of our country. This volume is of great interest as it not only deals with the history of western North Carolina but gives brief genealogies of one hundred of its families. The price of this well printed and well bound volume is wonderfully moderate.

Western North Carolina, a history from 1734 to 1913, by John P. Arthur. Examined and approved by the North Carolina Historical Commission, and highly commended by leading newspapers of the state. For sale by W. L. Bryan, Boone, North Carolina. Price \$3 net, postage prepaid. Cloth bound. illustrated, 710 pages, 7x9, good type.

This is a fine book, full of interesting history and valuable genealogy. The price is very reasonable.

Emerson says of English names: "They are an atmosphere of legendary melody spread over the land; older than all epics and histories which clothe a nation, this undershirt sits close to the body."



WILLIAM E. HIGGINBOTHAM.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

OCTOBER, 1916.

MOUNT PISGAH.

History of a Temporary Settlement of the "Mormons" while on Their
Westward Journey.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

When the Latter-day Saints in February, 1846, were forced by their enemies in Illinois to commence their exodus from Nauvoo, they began their famous journey westward toward the Rocky Mountains. The advance companies, after traveling 145 miles, established a temporary settlement at a place which they named Garden Grove, now in Decatur County, Iowa, where they put in considerable grain for the benefit of the companies which should follow after. Leaving some of the families at Garden Grove to continue farming operations and making other improvements, the majority of the people continued the journey westward, and on the 18th of May, 1846, Pres. Brigham Young and many others arrived on the Middle Fork of Grand River, at a place which Parley P. Pratt (who had been sent ahead of the main companies to explore) had named Mt. Pisgah. Parley P. Pratt writes:

"After assisting to fence this farm (Garden Grove) and build some log houses, I was dispatched ahead by the Presidency with a small company to try to find another location. Crossing this branch of Grand River (the East Fork) I steered through the vast and fertile prairies and groves without a track or anything but a compass to guide me, the country being entirely wild and without inhabitants. Our course was west, a little north. We crossed small streams daily, which, on account of deep beds and miry banks, as well as on account of their being swollen by the rains, we had to bridge. After journeying thus for several days, and while lying in camp on a small stream which we had bridged, I took my horse and rode ahead some three miles in search of one of the main forks of Grand River, which we had

expected to find for some time. Riding about three or four miles through beautiful prairies, I came suddenly to some round and sloping hills, grassy and crowned with beautiful groves of timber, while alternate open groves and forests seemed blended in all the beauty and harmony of an English park, while beneath and beyond, on the west, rolled a main branch of Grand River, with its rich bottoms of alternate forest and prairie. As I approached this lovely scenery several deer and wolves, being startled at the sight of me, abandoned the place and bounded away till lost from my sight amid the groves. Being pleased and excited at the beautiful scenery before me, I cried out, "This is Mt. Pisgah." I returned to my camp with the report of having found the long sought river, and we soon moved on and encamped under the shade of these beautiful groves. It was now late in May (the middle of May) and we halted here to await the arrival of the President and council. In a few days they arrived and formed a general encampment here, and finally formed a settlement and surveyed and enclosed another farm of several thousand acres. This became a town and resting place for the Saints for years, and is now (1856) known on the map of Iowa as a village and post office named Pisgah."

On the day of Pres. Brigham Young's arrival at Mt. Pisgah, (May 18, 1846), he, accompanied by Elder Heber C. Kimball, Geo. A. Smith, Albert P. Rockwood and Henry G. Sherwood went ahead from their camping place of the previous night, to look out a road, instructing the camp to wait till they returned; but as soon as the bridge was finished, the camp went on without a pilot and took a very crooked route till about noon, when Captain Albert P. Rockwood returned and stopped the camp at the creek where they built a bridge and waited till the President and his party returned and reported Parley P. Pratt's trail within a distance of two miles. Soon afterwards Bro. Lorenzo Snow arrived from Bro. Pratt's Camp and reported that said camp was located on Grand River, about five miles away. The whole camp then moved on, and from 5 to 7 o'clock p. m., arrived at the middle fork of Grand River at the place which Parley P. Pratt had already named Mt. Pisgah, having traveled that day about 13 miles.

From A. T. Andreas' Illustrated Historical Atlas of the State of Iowa, published in Chicago, in 1875, the writer of this article copied the following while on a visit to Iowa, in 1893:

"The first white settlements in Union County were made by Mormons in May, 1846. At that time the entire country was a vast wilderness of prairie, with the annual fires sweeping over it down the edge of the timber along the valleys. These adventurous wanderers had forsaken Nauvoo and were on their way to the 'Promised Land,' only stopping here for a temporary stay. Finding it too late in the season for venturing across the great

plains that intervened between them and their destination, about two thousand of the Saints pitched their tents at a place which they called Mt. Pisgah, situated some five miles north (northeast) of the present county seat. They were under the leadership of Bishop Huntington, who died and was buried at Mt. Pisgah. He was the first white person who is known to have died in the county.* Another prominent man among them was Elder Morley, formerly of Hancock County, Illinois. Being compelled during the winter to live in tents and wagons, their record shows one hundred and sixty deaths within the first six months. Their settlement, or improvement, embraced about 1,500 acres, which they broke up and cultivated in patches. Being unable to break up the prairie sod with their light teams, composed mostly of cows, they went into the timber on Grand River and girdled or deadened hundreds of acres of the best timber to be found there, and ploughed up the light bottom soil for their crops. In this way they raised a plentiful crop of corn during the season of 1847. They were obliged to remain until the spring of 1850 and some of them until the spring of 1852, in order to raise cattle to enable them to resume their journey. They were very poor. Their Prophet Joseph Smith had once told them at Nauvoo that there were three kinds of poor—God's poor, the devil's poor, and poor devils, and that most of them surely belonged to the last named class. They are represented, however, as being industrious and frugal while they sojourned on Grand River. During their stay here their only communication with the outside world was at Fort Des Moines. The Mormons built in 1847, on Grand River, what was afterwards known as Peter's Mill. It had one run of burrs, and for several years answered, during the supply of water, the convenience of the early settlers. It was the only mill in the county up to 1853, in which year Amos C. Cooper built another mill on Grand River, in Pleasant Township, near the southeast corner of the county. At the time the Mormons lived at Mt. Pisgah, many Indians of the Pottawattamie and Musguawka tribes occupied and had their hunting grounds along Grand River, and in the timber on the neighboring streams. They were under the leadership of the somewhat noted chief, John Green. Game at that time was abundant here. The relations of the Mormons and Indians were always amicable.

"Aside from the Mormons, the first white settlement was made in the county in the spring of 1850. Among those who came first were Norman Nun, Joseph Nun, James H. Starks, Wm. M. Lock, Benjamin Lamb. The above named persons, with their families, settled at Mt. Pisgah, buying out the Mormons when they renewed their journey westward. Mr. Lock is the only one who remains a permanent settler in the county, but a portion of the

*This is a mistake. Noah Rogers and perhaps others died before.

family of Norman Nun remain here. Stark went with his family to California in 1858. Henry Peters settled at the old Mormon mill on Grand River about the same time, or shortly after, and laid out a town which was called Petersville. At one time it contained a store and several small dwelling houses, and was really the business place of the county. Like Mt. Pisgah, but few traces of its ancient greatness are now visible. Except among the Mormons, Henry Peters was the first white person who died in the county, his death occurring in December, 1853. The first birth (among non-Mormon settlers) was a son of William M. Lock, Aug. 6, 1850. A post office was established at Mt. Pisgah in the winter of 1850, the mail being supplied from Chariton, about one mile an hour, being transported on a cow.

"The first election was held in the fall of 1852, by an order of the county judge of Clarke County, Union being attached to that county for election, revenue and judicial purposes. This election was held at Mt. Pisgah, and nine votes were cast. * * * At this election Wm. M. Lock was elected justice of the peace, and Ambrose Nun constable. The entire county was a township or election precinct, and was called Pisgah."

Sister Hannah S. Lapish, of Salt Lake City, Utah, visited Mount Pisgah in 1885. Following is a statement which she made (in 1904) and deposited at the Historian's Office:

"On the 8th of September, 1885, I went from Salt Lake City to Dillon, Montana, to visit my daughter, Mrs. Stelzer. While there I, with my daughter, was invited to visit a ranch owned by a Mr. Depew, from whom my daughter purchased her dairy products. While at the ranch I was looking over the books in the library, when my attention was directed to a book with a written label on which read, 'Reminiscences of Mount Pisgah, Iowa.' I was very much impressed to take the book down and examine it, which I did. In it I saw marked on section 8 of a map of Mount Pisgah, 'Mormon burying grounds.' I knew that I had no relatives buried there, but I felt impressed with the thought that I might aid some one who had; therefore, I copied several notes of interest from the book. While doing so Mrs. Depew told me that on her father's farm at Mount Pisgah there was an old burying ground and that her father, Stephen White, would not permit her brothers to break up this land. He told the boys that he did not care if the dead were 'Mormons,' that the land should not be desecrated while he lived. After the death of her father, she said, her brothers never disturbed the burying grounds, and, further, that her parents had told her how a 'Mormon' was buried there by being encased in bark from trees by loving relatives.

"I left Dillon on the 3rd of October, 1885, and on my way home stopped at Logan to work in the Temple for a few days. One evening, while there, I called upon Sister Zina D. H. Young and her sister Prescindia Kimball. Brother John D. T. McAllister

was also present at the time and was relating several remarkable incidents of how genealogy had been found. I said I believed that I had found a few items in relation to Mount Pisgah that would interest some of our people and mentioned the incident of my visit to Dillon and the book of reminiscences. When I spoke of the brother who was buried in bark, Sister Zina rose up quickly and taking me in her arms exclaimed, 'Oh Sister Lapish, you were sent of God, to find my father; for that was our father who was buried in the bark.' I then told her that I had requested Mrs. Depew to write immediately to her relatives and tell them to correspond with President John Taylor, and that he would buy the burying grounds as Trustee-in-Trust for the Church. When I returned home I found that this correspondence had taken place and that President Taylor had requested Brother Oliver B. Huntington of Springville, Utah, to collect the names of all the dead he could possibly find at Mount Pisgah.

"Hannah S. Lapish, 273 2nd Street, Salt Lake City."

"June 1, 1904.

The following is copied from "Biographical and Historical Record of Ringgold and Union Counties, Iowa," published by the Lewis Publishing Company at Chicago, Ill., in 1887:

"MORMONS."

"Before the first permanent settlement of Union County took place, its territory was the temporary abiding place of a large body of whites, who considered themselves (with some truth) persecuted by the Christians of civilized Illinois, and were on their way to seek an undisturbed home in the far West. These were the Mormons.

"In the year 1845 the troubles between the citizens of Hancock and adjoining counties and the Mormons, who had settled at Nauvoo, Illinois, culminated in an aggressive warfare made with the avowed object of driving out every Saint in the district, and it soon became evident that no peace or personal safety could be hoped for by them as long as they remained in Illinois, and it was finally decided to seek a home in the wilderness of the far West.

"Accordingly, in September of that year (it was February, 1846), the vanguard crossed the Mississippi and commenced their journey toward their far off destination—the wilds of the snow-capped Sierras (Wasatch). * * * They were not permitted by their relentless persecutors to await the opening of spring, but were driven out of their comfortable homes in midwinter to face the pitiless storms of a bleak and dreary wilderness. Crossing the Mississippi on the ice, they commenced a journey which, under the most favorable circumstances, was fraught with toil and danger; but undertaken as this was, with but slight preparation,

and without adequate clothing or protection, must necessarily prove disastrous. The cold was intense, wood was scarce, the howling winds, drizzling rains, and drifting snows must be faced day after day—what wonder then that sickness and death should be their constant companion? The strong, hardy man; the frail, gentle woman and the prattling babe, alike became victims to the terrible exposure to which they were subjected. The only coffins obtainable were made from the bark of trees, and hundreds of graves marked the line of travel of the unfortunate emigrants. With provisions almost exhausted, roads next to impassable and disease and death making such terrible inroads upon their numbers, it was finally decided to press forward to some suitable spot where they could camp, recuperate, and raise a crop which would supply food not only to them, but also to the remnant of their number who were to follow.

“In conformity with this decision they crossed the Chariton River, some thirty miles east of where the city of Chariton now stands, and traveled through Lucas into Decatur County, where, at Garden Grove, they left a part of their number to carry out the programme decided upon, the larger portion continuing their journey until they arrived in this county June 17, 1846. (It was early in May, 1846.)

“Their camping ground was the elevated plateau (ridge) east of Grand River in Jones Township on (near) the spot where I. K. White’s residence now stands. The view from this point was magnificent, the season delightful; nature had put on her most beautiful garments and seemed to smile welcome to the weary heart-sick travelers.

“Looking far out toward the sunset, across the valley of Grand River, with its fringe of graceful trees along its banks, to the undulating prairies beyond, decked with flowers of every hue, it is not strange that they broke forth into songs of joy and gratitude that the Red Sea of the Desert was passed—their pursuers far away—and the Promised Land almost in sight. They gave their camping ground the name of Mt. Pisgah, and temporarily located there, in accordance with their previous decision, making immediate arrangements to clear land and plant such crops as would mature early and supply their necessities. About three thousand, including those who were sick and feeble, formed the colony at Pisgah, the remainder of the caravan journeying westward, locating at various points between here and their last stopping place in Iowa, which they named Kaneshville (now Council Bluffs).

“The Pisgah colony was composed largely of illiterate persons, but there were also many, who, though clad in the garb of poverty, showed by grace and manners that they had seen better days. As a rule they were disposed to be industrious, very kind to each other, and sought to alleviate the hardships and sufferings of such

of their number as were in a worse condition than others, by all the means in their power.

"During the summer of 1846, when it was not definitely settled whether they should move forward in the fall or not, no cabins were built, but the emigrants lived in their wagons as best they could, and the hardships they had undergone, having left the fruitful seed of disease among them, the present lack of proper shelter, provision and food resulted in over three hundred of their number being buried during the first six months of their stay at Pisgah.

"Word was finally given to prepare winter quarters, which was obeyed with alacrity; and hundreds of little cabins sprang up within a circuit of two or three miles, the settlements being made on sections 30 and 31 New Hope, and 5, 6, 7, 8, 16, 17, 18 and 19 and 30 in Jones Township; also on sections 12 and 13 in Union. They here continued to reside until the year 1852, when the last of their number left for Utah.

"During their stay, so far as known, they were peaceable and quiet; whatever difficulties they had were settled by reference to the Church, subject to the approval of their ruling bishop, whose judgment was final. In the early part of their sojourn, this officer, whose name was Huntington, departed this life, and was buried in their cemetery at Pisgah, being succeeded by one Coleman Boran, as president. * * *

"They built two log churches and held regular services; there being no mills they first built small horse mills for cracking corn, but soon erected a log water-mill on Grand River, the burrs being made from common boulders; such as are occasionally found in the county and known as 'nigger-heads.' These stones were rudely dressed, but answered a good purpose in preparing food for a large number of people; they were about 2½ feet in diameter and 2 feet thick. The cemetery of this settlement is situated on the northwest quarter of section 8 and numerous graves may yet be seen within the enclosure.

"In the spring of 1852, the remnant of the Mormons left, and Mt. Pisgah was occupied by Gentiles; their cabins stood for many years, but one by one were torn down by the settlers and put to various uses, and nothing now remains to mark the spot where once they stood. * * *

"The first settlement in this (New Hope) township was made by a portion of the Mormon emigrants who tarried in the county from the year 1846 to 1852, a few of their number having settled within the present lands of New Hope, on what is now section 31, and from a fancied resemblance to the sacred hill at Jerusalem, upon which the Temple was built, it was called Mount Moriah. These emigrants built a few temporary shanties, cleared a small piece of land, which they cultivated until 1852, when the last company left the country and followed their brethren to the

Mecca of their pilgrimage—Salt Lake.” (Bio. & Hist. Record of Ringgold and Union Counties, Iowa, published 1887, by the Lewis Publishing Co., in Chicago, 1887. Page 664.)

Mount Moriah settlement was on the hill situated immediately east of Grand River, about two and one-half miles northwest of the centre of the Mount Pisgah settlement.

The same history, under the caption “Jones Township,” says:

“It was here that the Mormons made their temporary sojourn from 1846 to 1852, and their ‘Big Field,’ as it was called, which comprised parts of sections 7, 8, 16, 17 and 18, containing about 1,400 acres of land was situated within its limits. It was inclosed on the north and east sides with a good fence of rails and poles, while the west and south portions were protected by Grand River, which was its boundary. Before the last of the Mormons left, other settlers began to put in an appearance, and as any improvements were better than none at all, these newcomers bought up the Mormon claims, and proceeded to make further preparation for permanent settlement.” (Page 372.)

In January, 1887, the following from the pen of Oliver B. Huntington, of Springville, Utah, was published in the “Deseret News:”

“Two years ago, President John Taylor received a letter from a gentleman owning the land at Pisgah, Iowa, where many of the Saints were buried in their exodus from Nauvoo to these mountains.

“The gentleman, Mr. A. C. White stated to Prest. Taylor that he had never suffered the land to be plowed or disturbed, known there as the ‘Old Mormon Burying Ground,’ and he wanted to know what the people here in Utah, who had friends buried there, wanted to do about the ground or the remains of their friends.

“In his letter he made mention of the name of William Huntington, my father, as having been buried there, who was a Bishop or presiding officer of the settlement.

“President Taylor sent Mr. White’s letter to me with instructions what to do in the matter.

“I have followed his instructions; and to-day, through the blessings of God, the kindness and humanity of Mr. White, the ‘Old Mormon Burying Ground’ at Pisgah belongs to the Church of Jesus Christ of Latter-day Saints and the deed thereof is in the hands of the Trustee-in-Trust.

“The lot, of one acre, is fenced with a good wire-netting fence and next spring there will be a row of poplar trees set around the lot inside of the fence.

“It is now desired by some, in order to fully complete improvements upon the ground, that a monument of some kind, or a stone, should be placed in the centre of the lot, whereon shall be engraved the names of all persons buried there, so far as they can be obtained.

"This work will necessarily require money, which should be forwarded to me at Springville, Utah, and I will forward the same to Mr. White, who has very kindly and gratuitously attended to all business matters pertaining to the ground, which lies in the centre of his farm.

"The liberality of those interested in this matter will decide the kind and respectability of the object that will indicate the last resting place of their loved ones.

"If the money cannot be sent now, from any persons wishing to donate for this purpose, they will please state how much and when it shall be sent.

"Will every person having relatives buried there forward the names of the dead without delay, whether they can donate anything or not?

"Every one should send as much as will engrave the name of their dead, if possible, and they that are well-to-do, more; that the good work may be completed in a creditable manner.

"When fully completed, a photograph of the ground will be sent to those most liberal in donating." (Deseret News, 36:31.)

The following interesting scrap of history was written Jan. 9, 1888, and published in the "Deseret News:"

"I notice in your issue of the 7th a reference to the burial place of Pisgah, and have thought perhaps no death among those who dropped by the way side was more touching or sad than the one whose resting place is marked with the initials 'H. S.' An obituary of the martyr might be proper.

"Hyrum Spencer, the son of Daniel Spencer and Chloe Wilson, was born in West Stockbridge, Berkshire County, Mass., and was one of the three brothers who embraced the Gospel in that region.

"Daniel and Orson lived among the Saints to become well known—this brother died almost unknown—by the Saints and in circumstances where obituaries could not be printed; but he was pre-eminently known in his eastern home and wherever known at all as an honest man and an able one, of strong mental and physical power, of an affectionate disposition, unassuming, and avoiding notoriety, a man so far removed in his nature from religious superstition, from cant and clap-trap as most men. When the Gospel was presented to him by his Bro. Daniel, his cool, clear judgment decided 'I must not accept such great things as you claim, even from my beloved brother, without direct testimony.' In his earnestness of investigation he claimed of God a manifestation, and it was granted, he having an open vision in the day time in the woods to which he had repaired. He was in vision over four hours, but there is not space to recount it. The panorama of this nation was shown him to a point where the whole eastern part of the land was a scene of fratricidal strife, every man's hand against his neighbor, the horrors of blood and carnage

too terrible for description. He moved to Nauvoo, Ill., about 1841, built a city home and opened a farm. In February, 1846, he with his family, was driven out of Nauvoo, crossing the Mississippi on the ice, making a sudden exchange of the home comforts of a life time for the snow-covered grounds of the Iowa wilds and a tent life in winter. He was elected captain of a company of 50 families, co-sharers in exile, and in early spring slowly toiled through the storms and mud of that exceptionally wet season towards such civilization, safety and amenities as the great and almost unexplored wilderness of the west and its Indian proprietors might accord. Of the patience and labors of this man on that journey, labors mental and physical, I think no encomium would be extravagant. I have known him doubling teams, sometimes as many as 12 yoke of oxen to a wagon from early morn till late evening, and only gain one mile advance; but I never heard from him a rough word or a sign that patience was exhausted.

"He finally reached 'Garden Grove,' taking his company up the fenced lane that led to that settlement about 9 o'clock p. m. The mud, wherever one stepped, was from 6 to 18 inches deep. Next morning early he was off in company with the writer on express business. 'We were out to see' and among the Indians for about 12 days with a sack of 'hard tack' and very 'dried beef' for food. Not one 24 hours of the time but he was thoroughly wet. He visited Nauvoo, desirous of realizing something for the real and personal property left there.

"As an illustration of the character of the man, I will relate a little incident: He was leaning against a store counter trying to induce the proprietor (a mobocrat) to fulfil a contract he had made, when the man standing behind the opposite counter gave Mr. Spencer the lie. The latter made one spring, clutched him with one hand, raised him over the counter, held him up and shook him, cast him on his back on the floor as though he had soiled his hand in the contact, set his foot on the man's breast and said, 'You are the first man that ever called me a liar (withdrawing his foot), get up, sir, and don't do it again.'

"While in Nauvoo he bargained a valuable farm for 110 head of mixed cattle; going to Alton to receive them, he left the writer to watch mob action in Nauvoo.

"A mob was expected to come in a few days and a manufactured writ was gotten out to hold Mr. Spencer or his effects until the mob came, but by the help of some friendly Gentiles, the sheriff and posse were 60 miles below Nauvoo the day that Mr. Spencer took his cattle over the Mississippi, 60 miles above Nauvoo. Then commenced a struggle to reach a Mormon camp before the sheriff overtook him. He had but one assistant. It was in the heat of early August, the field time for flies and mosquitoes; it was rush for all the cattle could stand by day and al-

most constant guard by night, I think it was the 7th day out I saw him reeling in his saddle. I rode up and asked him, 'What is the matter?' The reply came (with a most beautiful smile): 'Nothing is the matter, only I have done my all; help me down and I will die here.' I assisted him a short distance from the trail. This was about 4:30 p. m.; at 11:30 that night his earthly labors were hushed in peace. From the time he laid down until his strength failed, his conversation was as pleasant as ever in life; not a struggle. Just as the last ebbings of life were passing he said: 'My nephew, I give you my daughter to wife; tell her so, when you meet.' His last act was to show me confidence and cast some comfort into the floods of sorrow and trial that were submerging my soul.

"My readers, our love for each other surpassed that of many fathers and sons I had associated with him from childhood. He lying there in death, I standing dumb with grief, in that broad prairie wilderness with midnight stars for death watchers—was only one among so many touching episodes that thickly marked the weary exodus of the Saints from Nauvoo. Next morning the help of two or three was obtained from a company's camp. Some wagon boards served to form a box; the body was carried on to Pisgah; some oak timber was obtained, some posts chopped out, some railings split, some pickets taken off, a grave dug, two 'nigger head' rocks found and with a rough instrument marked 'H. S.', and the body was lowered to its last rest. The fence and the stones set up marked the resting place of Hyrum Spencer, one of the earth's martyred noblemen. The grave was dedicated, and a prophecy was uttered over it, that though lying in the wilderness in the midst of roaming and hunting ground of savages, it should be protected. Bro. Huntington's letter testifies how well that prophecy has been fulfilled.

"Affectionately communicated by a relative." (Deseret News 37:10.)

[By inquiry of the Spencer family it is learned that the writer of the above is the late Claudius V. Spencer.]

Elder Andrew Jenson, the writer, who visited some of the "waste places of Zion," in the fall of 1893, wrote to the "Deseret News" as follows:

"MOUNT PISGAH,

"Union county, Iowa,

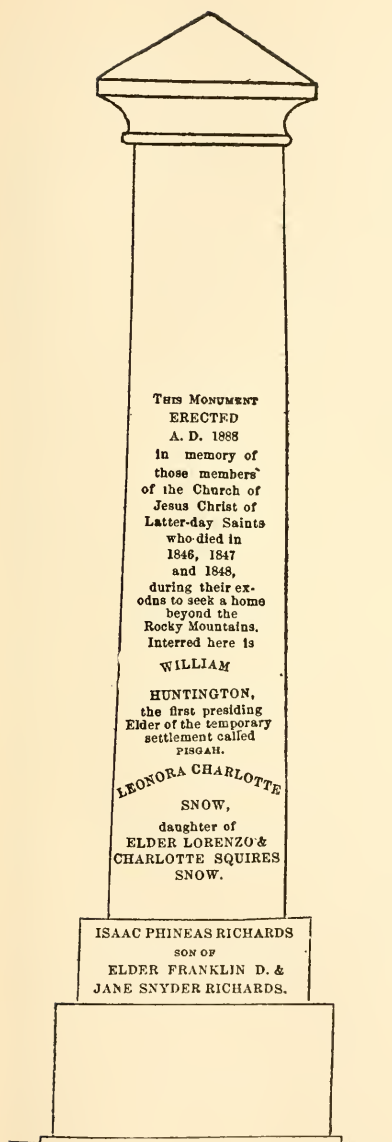
"Sept. 30, 1893.

"In visiting the waste places of Zion I find that each particular locality possesses its own peculiar merits, both historically and otherwise. Thus the elevation of ground on which I am standing at the present time is entitled to special mention as a sacred spot which conceals the earthly remains of about three hundred weary travelers—martyrs—yes, for such they were indeed. They were composed of men, women and children, who during that memor-

able year, 1846, (when one of the most flourishing cities of the state of Illinois was reduced to a mere village) were driven by a bloodthirsty mob from their comfortable homes out into the wilderness. There, exposed to snow, sleet, rains and storms, they perished by the wayside, while journeying toward the 'land of the setting sun' in search of a new home, where they hoped to worship God in peace according to the dictates of their own consciences. Had the Saints, who were thus driven from Nauvoo, been permitted to remain in possession of their homes till the morning rays of the spring sun had forced away the chilly blasts of a severe winter, the death rate among the weary pilgrims would not have been so great; but bearing in mind that they were forced to leave in the beginning of the month of February, when the frost was severe enough to make a natural bridge of ice across the Father of Waters—the great Mississippi—who can wonder that so many perished? Had it not been for a kind Providence, and wise leaders who conducted the affairs of the 'Camps of Israel' in that memorable year, perhaps the great majority of the exiles would have closed their eyes in death before the then almost trackless and uninhabited prairies of Iowa could have been crossed and the banks of the Missouri reached. And this, in fact, was expected by many of those who drove out the people of God; and it was further anticipated by many that those of the exiles who did not succumb to the hardships and exposures of the journey would be used up, on reaching the Missouri, by the poisoned arrow and the sharp or blunt tomahawk in the hands of the Pottawattamie and Omaha Indians. But the Lord ruled it otherwise. It was Him who gave His wandering sons and daughters who were fleeing from a ferocious religious persecution, strength and endurance, both mentally and physically, in the midst of storms, snows and mud, to still cling to life, until a better day dawned upon them; and it was Him who softened the heart of the red man of the forest toward the weary Mormon brother, so that instead of murdering or harming the Saints the uncivilized Lamanites received them with such kindness and hospitality as their uncultured natures were capable of bestowing. And thus the 'Camps of Israel,' and the majority of those who were driven away from their homes in Nauvoo, Ill., lived to see the Latter-day Saints permanently located in the valleys of the Rocky mountains.

"I arrived at this place this morning and was kindly received by Mr. Albert C. White and family, who owns a large farm of 308 acres that embraces the site of the old Mormon settlement called Mt. Pisgah. Mr. White is the man who superintended the erection of the Pisgah monument, which was raised here on the old Mormon graveyard five years ago from means contributed by people in Utah.

"Mount Pisgah now called Pisgah Grove is situated in section 8, Jones township, Union county, Iowa, about six miles by road



The names on the north side of the monument are as follows:

Hyrum Spencer
Alva Hancock
Gardner Edmison
Philinda Calvin Jordin
Joseph Smith Billingsley
Elkana Kelly
Mrs. Baldwin and baby
Mr. Hess (Buried on west
Mr. Hays (side of river)
(Buried on west side of river)
Joseph Merryfield
Mr. Cook
Wife of Mr. Brown
Mr. Thompson Bishop
Joseph Franklin Bishop
Angelia Carter
Stranger not in the Church
Henry Judson
Alexander Gay
Benjamin Gay
Emma Jane Johnson
Martha A. Dana

WEST SIDE

Ezra T. B. Adair
Nancy Workman
Samuel Workman
Samuel Steel
Simon Thayer
Clough Thayer
Jessy Hitchcock and wife
Clark Hallet
Phebe Hallet
Ann Gould Hallet
Louise Hallet and 2 other children
Sarah Hulet
Sarah Ann Hulet
Noah Rogers
Amos Philemon Rogers
Mary Briant Ensign
Margaret Josephine Billingsley

SOUTH SIDE

Betsey Garley Shipley
Nephi Shipley
David McKee
Polly Sweat
Louisa Cox
Eliza Cox
Henry Davis
Joel Campbell
Emily Whiting
Elisha Whiting
Sally Whiting
Widow Head Whiting
Elizabeth Daniels
Rebecca Adair
William P. Mangum
Lane Ann Mangum
Jemima Mangum Adair
William Jefferson Adair

MOUNT PISGAH MONUMENT AND INSCRIPTIONS.

northeast of Afton, the former county seat, on the east bank of Grand river, about 92 miles due east of the Missouri river at a point opposite Plattsmouth and about 160 miles (172 miles the way the exiled Saints traveled in 1846) west of the Mississippi river. It is also about 30 miles in an airline northwest of Garden Grove, but the way the roads now run it is much farther.

"Between the Pisgah hill and Grand river on the west is a fine strip of bottom land well cultivated and very productive. This is where the 'Mormon' pilgrims had their so-called big field. There is considerable timber along the river at this point and the Pisgah hill is covered with groves of young oak and hickory trees. From the summit of the hill which is perhaps 200 feet above Grand river, the view is most excellent, especially in looking to the west, where beautiful farms, interspersed with groves of timber, greet the eye as far as it can reach.

"As there are no traces left of the old 'Mormon' settlement, except a few small mounds of earth,—'remains' of primitive chimneys, such as were built as necessary appendixes to the old pioneer cabins—the attention of the visitor is at once directed to the old 'Mormon' graveyard which occupies a conspicuous place on the west slope of the Pisgah hill or ridge. Near the center of the graveyard, which contains just one acre of ground, stands the monument already referred to on the slope about 150 yards west of the top of the ridge. This monument rests upon a solidly built rock foundation four feet square and four feet deep, all in the ground. On top of this and level with the top of the ground is placed the base of the monument proper, which consists of a limestone two feet thick; next comes a square block of Italian marble, upon the top of which is placed the main shaft, nearly ten feet high and seventeen inches square at the base. The shaft consists of light-colored Indiana marble and weighs 4,200 pounds; it required the combined physical strength and ingenuity of seven or eight able-bodied men to place it in position. The cap-stone is of the same material as the main shaft. The whole labor of making and raising the monument was superintended by Mr. White who acted as agent throughout for those in Utah who had the monument erected. The accompanying cut shows the east side of the monument, which is about fifteen feet high, exclusive of the four-feet foundation hid in the ground. The lettering is cut deep into the rock and is not colored.

"The monument stands about 40 rods southwest of Mr. White's residence and about the same distance west of the Chicago Great Western railway track; the hill at this point, which is of about the same height as the top of the monument, prevents a view of the same from the east, but from the railway track about a quarter of a mile south the cemetery is in plain view. In fact the monument can be seen for miles around from the west, north and south, even from the main Burlington railway line, which crosses

Grand river about two miles south of Pisgah. Our friends in Utah who contributed means to erect the present monument and fence the land paid Mr. White \$40 for the ground which is enclosed with a respectable wire-netting fence. A row of Lombardy poplars were planted in 1888 all around the lot just inside the fence for the purpose of ornamentation and shade; but the unusually severe frosts during the winter of 1888-89 killed nearly all of them, so that only a very few are growing at the present time. There are, however, a number of native trees and smaller plants on the grounds.

"As Mr. White and myself made close survey of the grounds today we discovered among the bushweed two or three small headstones; one standing near the corner of the present enclosure with the initials H. S. on it; a number of old graves are easily traced, from the fact that there are depressions in the ground, where there were mounds formerly. This, of course, is easily accounted for on natural principles. At Mr. White's farm house there are preserved two headstones with inscriptions on them, which were carried off from the old cemetery and used as door-steps by tenants who occupied the premises some years ago. When Mr. White returned to his farm he was unable to place these stones where they stood originally; hence he has kept them at the house in order to preserve them.

"About a quarter of a mile northeast of the monument on top of the hill is a beautiful grove, in the outer edge of which Mr. White pointed out the identical spot where the old 'Mormon' meeting house once stood. It appears that at the time the Saints lived here they cut down most of the timber to make farms, but that they left this cluster of trees standing to give shade and protection to the spot where they met together to worship the Lord. In the summer season the meetings were sometimes held in the shade of the trees instead of inside the meeting house. The fact that the place now is called Pisgah Grove, instead of Mount Pisgah, is due to the presence of said grove.

"Mr. White's farm embraces most of the ground where the main 'Mormon' settlement was situated in 1846-52. The monument stands near the south end of the farm. The old settlement consisted of one or more rows of houses erected on the top of the ridge which extends from Grand river on the southwest in a northeasterly direction. The houses were built with short sections of fencing between them so as to form the east line of the fence inclosing the 'big field,' which lay between the ridge and Grand river, that stream serving as a fence on the west side, especially in times of high water. About a quarter of a mile east of the point where the monument stands, is a fine spring of pure water; it is called Pisgah springs and is the source (except in high water) of the little creek known as Pisgah branch which puts into Grand river about a mile below. The high elevation

rising up between this little brook and Grand river is what is known as Pisgah Hill. It is supposed that this beautiful spring, which is said to contain as good water as can be found in the state of Iowa, was one of the main attractions for the 'Mormon' pioneers who on account of its presence located their temporary settlement on the ridge beyond, so near that they could easily obtain their drinking water from the spring; which they did.

"It is worthy of note that nearly all the streams in this neighborhood which were named by the 'Mormons' still retain the original names. Thus a stream which was crossed by the old 'Mormon' trail four miles east of Pisgah is still known by the unpoetical name of Four Mile creek; another three miles further east is still called Seven Mile creek, thus named by the Saints because it was seven miles east of Mount Pisgah. West of Pisgah there are Three Mile creek and Twelve Mile creek, which denoted these respective distances west of the temporary settlement.

"The old 'Mormon' trail crosses Grand river almost due west from where the monument stands, about half a mile distant; Mr. White says that when he and his folks first came into the country the old 'Mormon' trail was a very good road; it had been laid out with good judgment and followed the slopes, ridges and best grades in such a manner that heavy loads could be hauled through the country which would be impossible over the present roads, which, as a rule, follow the section and quarter section lines, and consequently cross the steep ridges and ravines wherever they intercept the highways. These ridges are very numerous in the vicinity of Grand river. The old 'Mormon' trail was located before the land came into market.

"About the time the last Saints left Mount Pisgah in 1852, arrangements were made to have the grave yard (where so many of the faithful were buried) inclosed with an eight-rail fence. It appears, however, that only a small portion of the burying ground was fenced, William H. Lock, who was one of the early settlers of Union county (having resided in and around Mt. Pisgah since 1850), told me that he furnished nearly one hundred rails himself to help fence the ground; but that some time afterwards a man by the name of D. T. Guthridge entered the land on which the graveyard stood, and being a person who apparently possessed but little respect for the dead, he tore down the fence around the cemetery and used the material for enclosing his farm at large. This happened about 1855, from which time until 1888, when the present fence was put up by Mr. White, the ground was left exposed to the tramping of cattle, hogs and other animals, which broke off the few plain monuments, head boards, etc., which loving friends had placed there. Subsequently the pieces were carried off by people who resided in the neighborhood. Albert C. White, who located at Mt. Pisgah in 1856 with his parents, still

remembers that at that time there were a number of head stones standing, upon some of which were plain and full descriptions. He recollects distinctly that there was quite a handsome sandstone with the name of William Huntington on it; but that it was knocked down by the cattle which were allowed to roam over the ground at pleasure, and finally it was broken to pieces and the fragments carried off by the youngsters from the neighboring farms for whetstones.

"Although so many in Utah have friends and relatives buried in the Pisgah grave-yard, I was informed that I was the first person from Utah to visit the place since the monument was erected in 1888. Mr. White and family, who are fine, respectable people and friends to the people of Utah, invites others to call and see the monument and surrounding country. Any one going east or west over the Burlington route should step off at Afton, where Mr. White, if they request him beforehand, will meet them with team to convey them to Pisgah.

"ANDREW JENSON."

Elder Joseph F. Thomas, one of the "Mormon" missionaries who labored in the Iowa Conference, wrote from Des Moines, Iowa, April 16, 1898, the following to the "Deseret News:"

"In the latter part of February, 1898, in company with Elder Samuel E. McClellan of Colonia Juarez, Chihuahua, Mexico, I visited Union County. We called at the pleasant home of Mr. Albert C. White, who owns the land once occupied by the wandering outcasts of modern Israel as a temporary resting place, and known by them as 'Mount Pisgah' in 1846-1852.

"This kind gentleman and his equally kind family gave us a warm welcome, and made us feel thoroughly at home. He showed us around over the lands, pointing out various objects and places of interest. I saw the 'old Mormon trail' which the rains of fifty years have deepened in places as if to make it more indelible. The old spring at the foot of the hill, a short distance east of 'Pisgah,' for which water for domestic purposes and for stock was obtained, was pointed out to me.

"I saw the foundations of their houses, their old cellars and 'dugouts' and plucked wild grapes from a vine clinging to a tree near the spring, while snow lay on the ground. I saw the grove where they used to listen to the proclamation of the Gospel by authorized servants of God. I ate honey, made by bees whose ancestors rode in wagons from Nauvoo and made honey for the barefooted children who walked that trail in tracks of blood, in hunger and exposure. I saw the diminutive home-made mill stones that ground their corn into meal, that their lives might be preserved in the trackless wilderness, into which the 'Christians' of this boasted land of the free had driven them, while they themselves moved into the homes from which the lawful owners and occupants had been expelled. Ah, if these stones could speak!

"I was informed that, as their teams were too weak to break prairie sod, they removed the underbrush by grubbing, girdled the larger trees and plowed and planted their corn amid the timber, and that, until recent years, the old stalks could be seen standing among the young timber which now covers the former fields. For three years or a little more, some of the poor Saints dwelt there, and, all told, there must have been many of them.

"In a little plot of ground, a short distance south of Mr. White's house, lie buried some three hundred of those who once dwelt here. Whole families, parents and children, died from disease brought on by hunger, exposure and hardships consequent upon their expulsion from their homes in Nauvoo. This cemetery—for such it is—is fenced and is grown up in young timber, chiefly oak. A monument shaft of white stone, eighteen inches square, and eight feet high, mounted on a pedestal about thirty inches square, two feet high, marks their resting place. The names of those who rest here, are, so far as known, graven on the shaft. The monument was erected by Mr. White, from funds provided by those whose friends, or relatives, are buried here, one of the prime movers in the work being Elder Oliver B. Huntington of Springville.

"The prominent hills, and the streams near the place still bear the names given them by the 'Mormons' who paused here in their memorable flight from their former homes to Utah. "Four Mile Creek,' 'Twelve Mile Creek,' 'Mount Moriah,' etc., are characteristic names.

"Little remains of the 'old Mormon mill,' except the stones referred to. Many of the trees of the groves where meetings were held, are dead, the houses are gone, the hum and clatter of their industry hushed, and looking at the old trail, the spring, the cellars and old foundations, the cemetery, and the remaining trees, standing like sentinels about the former place of worship, one murmurs with the poet,

"So fleet the things of men, back to the earth again,
Ancient and holy things fade like a dream.'

"Yet, looking into the far-off valleys of the mountains, one sees the remnants of a score of Pisgahs, with all their sorrows and experiences, woven into one—gathered in one—growing unobserved into a kingdom, which the angel said 'shall never be thrown down or given to the hands of another people, but it shall stand forever,' moving steadily on, promulgating the Gospel of peace, gathering the honest in heart, building the 'house of the God of Jacob,' learning of His ways walking in His paths, feeding on 'knowledge' and 'understanding,' redeeming their dead from the grasp of Satan, and being sealed by the power of the Holy Priesthood, which binds on earth and it shall be bound in heaven. And when Jesus Christ, its King, shall come in power and the dead in Christ shall rise first, Pisgah will be heard from;

and, scrutinized by the All-seeing Eye, its sorrows, thenceforth only known in memory, will make the joy of its blessed dead complete through Him who brought life and immortality to light, to whom be all glory and honor, while to their murderers a day of reckoning will come when death and hell shall deliver up their dead."—(Deseret News, 56:677.)

HOW ENGLISHMEN CAME BY THEIR NAMES.

What is your name? Nine people out of ten are entirely ignorant of the origin of their names, and they will find much interesting and curious information in Mr. S. Baring-Gould's "Family Names and Their Story." The English being a people descended from many races, it is inevitable that our names should have had many and varied origins. Mr. Baring-Gould writes:

"We cannot deduce our English surnames from the nomenclature of any single people, for the English of today are an amalgam of many races that have been fused into one. We have among us British names as Wynne (white); Hoel, that has become Howell; Caradog, now Craddock; Morgan, Madoc, now Madox; Gruffydd, that has become Griffith; and perhaps Coel, that is now Cole.

"There are Saxon names as well: Algar; Joll; Eadmund, become Edmunds; Godwin, now Goodwin; Gordric, now Goodridge. * * *

"There [in the north] the descendants of the old Danish and Norse settlers clung to their ancient nomenclature later than elsewhere—indeed, until the fashion of adopting surnames prevailed. We have such names. Bard has become Barth, unless it be a contradiction as is probable, of Bartholomew; Jokull yields Jekyll, Halfdan is now Haldane, Sweyn is Swayne, Olafr yields Oliver—but this comes to us through Normandy. Ragnar is now Rayner, and this, again, comes in a roundabout fashion through the Regnier of the Conqueror. Havard is Howard, Hjorvard is Harvey, Steinarr we recognize in Stoner, Ketill is Kettle, Grimm is Grymes, Hamund is Hammond, Fridestan is Featherstone, Thorfin is Turpin. * * *

"Then, again, we have Flemish names, not only the surnames Fleming or Flamank, but also such as Catt; Phayre, which is still common in Belgium; Bowdler and Buller, both derived from Boulers or Bollers, one of the principal fiefs in Flanders.

"After the Revocation of the Edict of Nantes in 1685, a stream of fugitive Huguenots flowed into England. Something like 70,000 are said to have settled in the United Kingdom. * * * In London they settled about Soho and St. Giles; 2,576 went over

to Ireland. In Essex at the present day remain many of their descendants, bearing French names, as Pertwee for Pertuis, Cockrell for Coquerell; Melonie, a coal merchant at Colchester; and Deval, a plumber there. * * *

"The accession to the throne of William of Orange was an inducement to a number of Netherlanders to come over. * * * To him we owe the Bentincks, Kepples, the Vansittarts, and that soldier of fortune from Germany, Schomberg."

Mr. Baring-Gould traces the beginning of surnames in an interesting chapter, "The Tatoo and Tribal Names." And then he proceeds to the first great division of family names—those derived from the first name of the father. The commonest of these, of course, are Tom-son, Robert-son, and so on, but there are very many derivatives less easy to recognize, as may be gathered from the following:

"Alexander; whence come Saunderson, Saunders, Alkey, Sandcock, McAlister, Palister (ap Alister).

"Bartholomew; whence come Bartlett, Letts, Letson, Batts, Bates, Battery, Batson, Bettison, Babcock, Bartle, Tolley, Tolson, Bartley.

"David; whence come Davidson, Dayson, Davis, Davies, Davey, Dawe, Dawkins, Dawes, Davidge, Duffy, Dakins, Davitt, Dawson, Dawkes, Dawson.

"Henry; whence come Harrison, Harris, Hawson, Hawkins, Halse, Hawes, Hallett, Halket, Hacket, Allcock, Parry, Harriman (servant of Harry), Hall.

"Peter; whence come Peterson, Peters, Pierson, Pierce, Perks, Perkins, Purkis, Parkinson, Parr, Parsons, Perrin, Perrot, Pether, Peer.

Robert; whence come Robbins, Robertson, Robson, Dobbs, Donson, Dobie, Hobbs, Hobson, Hopkins, Roberts, Robartes, Hopkinson, Probert, (ap Robert), Probyn (ap Robin), Hobbins, Hobbes.

Thomas; whence came Thoms, Toms, Thompson, Tompson, Tomson, Tomlyn, Tomlinson, Tomkin, Tomkinson, Thompsett, Tombling, Tapson, Taping."

The Norman castle and the many dependants of the great lords supplied us with several of the more famous proper names:

"The Stuarts were the hereditary Stewards of the Crown of Scotland. The Marshalls, whom the Conqueror elevated to become Earls of Pembroke, were his stablekeepers, and saw to the curry-combing of his horses and the pitchforking out every day of their dung to the heap. The Despensers were royal officials placed in charge of the buttery, or spence, where the store of meat and bread was kept; such was the origin of the family of Spencer, Duke of Marlborough. The ancestor of the Grosvenors, Dukes of Westminster, was the chief huntsman of the Duke of Normandy. * * *

"Lord Napier of Magdala derives his descent from the functionary in charge of the napery, sheets, pillow-cases, table linen—the man with a towel over his arm, like the modern garcon or kellner, ready to wipe his master's fingers after he had washed them in the ewer, having finished tearing his food, with his hands."

Trade names are many and various: Archer, Baker, Barber, Botteler (Buller), (a leather bottle-maker), Glover, Horner (a maker of cups,) Leach, Painter, Runciman (a horse dealer), Smith, Taylor, and so on.

"Lord Gwyoyr is a Burrel, and his ancestor, judging from his name, was a weaver of coarse cloth, such as was sold only to laboring men. The ancestor of Lord Alverstone was a webster or weaver. Lord Ribblesdale's family ancestor—a Lister—must have been a wool-worker. That of the Marquis of Headfort a tailor sitting cross-legged on a table, and no disguise of Tailor into Tayleur can obscure the fact.

'Earl Winterton is a Turner, dignified into Turnour, and the ancestor of Lord Castlemaine must have been a John the Cook in some nobleman's or squire's house, for the family name is Handcock. Earl Cowper derives his family and titular name from a tradesman who made drinking-mugs, and Lord Monkswell from a collier, who carried sacks of coals over his shoulder. If Sturt comes from the Anglo-Saxon Steort, then Baron Alington's family must have come literally from the plough-tail."

Place names are many, and sometimes unexpected, for example:

"Gale is Gael, an Irish Scott.

"Germaine, from Germany, corrupted to Jarman; but some Germains may derive from the name of the saint.

"Legge, a merchant from Liege.

"Poland, Pollock, a native of Poland."

And for example of unexpected derivations one may quote the following:

"Midwinter probably means a mead-vintner, and Midnight a mead-knecht, or servant who served out the mead. A Medlar, is not an obtrusive person, but one who came from a township of that name in Kirkham, Lancashire. Luckman does not imply peculiar good fortune—the name signifies the serving-man of Luke; and Littleboys is the French Lillebois, as pronounced by English tongues. Spittle is the name of one who had a house at the spital, or hospital."

SOCIETY ISLANDS MISSION.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 121.)

Tuesday, June 17, 1851. The "Ravaai with Addison Pratt and other Elders on board arrived at the island of Raivavae. Elder Pratt writes:

"This was the first time I had seen this island, though there were several members of the Church whom I had baptized. While I was living at Tubuai, in 1845, the natives of Raivavae sent a vessel to take me to their island; but I had gone to Anaa, and when I returned to Tahiti, in 1846, I found a company of them there, and I promised them that when I returned from America, I would go to their island. They were now glad to see me and treated me and all on board our vessel very kindly. We remained here a part of two days, during which time the inhabitants made several feasts for us, and were very anxious that I should come to live among them. I told them that I would go to Tubuai and get my family and return by the first opportunity.

Thursday, June 19. "On the 19th," writes Pres. Addison Pratt, "the wind shifted to the eastward and we got under way for Tubuai. Several natives from Raivavae took passage with us. The distance from here to Tubuai is one hundred miles and the course west by north. We made Tubuai the next day, but didn't get into port till the 21st. I found my family and friends all well."

Thursday, July 3. Soon after the arrival of the "Ravaai" at Tubuai from her Tuamotu cruise, Brother Grouard commenced making preparations for taking some cattle on board, which he had contracted to take to Tahiti, and in the beginning of July he was ready to sail. Besides natives, he had for passengers Bros. Alvarus Hanks, James S. Brown and young Hiram E. W. Clark; the latter wished to see Tahiti and some of the other islands that Brother Grouard expected to visit on this trip. The "Ravaai" sailed on July 3rd and arrived at Papeete, Tahiti, on the 6th.

Wednesday, July 9. The brethren sailed from Papeete for the Tuamotu islands on the 9th of July. On the 17th, they arrived at Arutua where Elder Hawkins lived and also Brother Grouard's wife; the missionaries were well received by the saints of that island. On the 20th they continued the voyage and landed on Rangiroa on the 22nd after a narrow escape from being shipwrecked on the coral reef. The people of Rangiroa, among whom were a few Saints received the elders with open arms and treated them with much kindness; several meetings were held. On the 26th, having a fair wind, Elders Brown and Hawkins sailed for Anaa, arriving there on the 28th.

Monday, July 28. The "Ravaai," with the missionaries on board arrived at Tuuhora on the island of Anaa. As the brethren approached the shore in their boat, Elder Brown who was sitting at the stern, saw a man running in and passing all until he came to him; then he reached both his hands with five pearls in one, wrapped up in a little rag, and said with much emotion, "Here I have seen you before. You have come to be our president, for you have been shown to me in a dream. Welcome, welcome, to our land." Just then the boat grounded and he turned his back for Elder Brown to get on and in this way he took him to shore.

Elders Brown, Hanks, and Hawkins now visited the branches of the Church on Anaa and baptized a number of people; and from the time of their arrival until August 5, 1851, they labored together, attending to some business matters, and visited the branch at the Huauau village.

Sunday, Aug. 3. A conference was held on the island of Anaa. After the morning services two natives presented themselves for baptism and on reaching the water's edge, Elder Hanks was appointed to officiate in the holy ordinance. Soon a large number of Church members appeared on the scene, applying for re-baptism as a renewal of their covenants. Their request was granted and Elder Hanks was kept in the water about an hour, or until he had baptized upwards of seventy persons. Among these was a king from the Windward Islands, who had not previously been baptized. After the baptisms, the Elders went into the Saints' meeting house and confirmed the people who had been baptized. They also ordained seven Elders, seven Priests, and some Teachers and Deacons. Elder Brown was then appointed and sustained as the presiding Elder on Anaa, and Elder Alvarus Hanks, agreeable to the urgent request of some leading men present from the islands of Takapoto and Takaroa was appointed to go to these islands and open up a missionary field there. These islands are situated about 175 miles northeast of Anaa. The sacrament was administered to about 270 out of the five hundred persons who were present. At this conference 386 members of the Church were represented, all in good standing. Of these 270 were residents of Anaa.

Monday, Aug. 4. Fifteen boats having Saints on board sailed from Anaa for their homes in the different villages and islands. The missionaries sailed for the village of Putuahara (Anaa), from which place Elder Hanks and Hawkins sailed on the 5th for their respective fields of labor, Elder Hanks going to Takaroa and Elder Hawkins to Arutua.

After thus separating, Elders Brown and Hanks never met again in this life; but Elder Brown met John Hawkins (who had apostatized from the Church) on July 14, 1893, at Tahiti. Elder Brown had been instructed to go ahead and preach the gospel on Anaa, teach school and reorganize the branches which in conse-

quence of having been left so long to themselves had got out of order.

Wednesday, Aug. 6. The following is Elder Brown's own account of his labors:

"I commenced my labors alone on Anaa. I soon learned that there were four Catholic priests on the island building four stone churches and that the people were very much prejudiced against them, that no one would have anything to do with them except those the priests hired to work for them, they, of course, attended meeting with them. There were only about thirty all told. It was claimed that there were nine hundred belonging to our Church, yet there were only 270 reported in good standing. My meetings were well attended, and I soon began to baptize a good many people and organized schools in all the branches. At this the priests were very much displeased, and they soon sought occasion against me. Thus they sent inquiries to me and wished me to map out the gold fields of California and other places in America. At first I was not aware of their schemes, but was shown in a dream that I had most deadly enemies. After I had got the schools in good running order, one of the priests came and abruptly ordered me out of the house, although the houses had all been built and were owned by the Mormon Church and I had been requested to take up schools by the chief men of each village. This was on Sept. 11th. The priests claimed rights and would not yield until the people with their chiefs at their head appeared on the scene and forbade the priests to interfere with me and my schools. Thus the whole people decided in my favor.

"Next two priests came and forbid me to teach school and the people had to decide once more between us, which they did in my favor. Now, in some of my talks with the people, I had spoken of my services in the Mormon Battalion and of the American flag. These things together with the map above spoken of was the foundation of the charge, I was undoubtedly a military man and civil engineer. The mention of the American flag was enough to inflate their prejudiced imaginations, so as to claim that I had really hoisted the flag and armed and equipped 3,000 men and was training them for actual services, all of which, and more was brought into a charge of rebellion and an attempt to subvert the laws of the French Protectorate, and besides all this, my very walk and movements was of a military man of no mean ability. I was also accused of breaking up villages and rebuilding in a more eminent place to fortify and had interfered with government matters in various ways. After these priests had formulated a long list of charges, they got about thirty of their employees to sign it with them. Thus they sought every opportunity to entrap me. I pursued the even tenor of my course and continued to preach, baptize, confirm, and administer to the sick.

The latter were healed in every instance so far as I now (1893) can remember. I also looked after the various schools and heard and adjusted many disputes and differences that would arise between the members of the Church. The beginning of October, 1851, found the Saints, whom I visited, feeling well in every place."

Sunday, Oct. 5. A conference was held at Putuahara, the main village on the island of Anaa, where Elder Brown had established his headquarters and which, at that time, contained nearly a thousand inhabitants. According to the reports given at that conference twenty-eight new members had been added to the Church by baptism since the previous conference, besides which many had been re-baptized. The natives from the different parts of the island petitioned Elder Brown to send for a foreign missionary for each of the larger villages, of which there were five, and in each of these there was a large membership. Several were baptized during the conference and the Saints rejoiced exceedingly.

Wednesday, Oct. 29. Elder James S. Brown was arrested on the island of Anaa and soon afterwards banished from the island; the details of his arrest and banishment are given by himself as follows:

"On October 27, 1851, the Catholic priest again interfered with my labors. This time the governor of Temarie, one of the principal villages, decided against me, and I was satisfied that he had been bought over by the priest, as had also the spokesman of the village, whose name was Parai. The governor's name was Telita, both he and Parai had turned traitors to me. I was compelled to yield. Their complaint was also sent to the governor of Tahiti. On October 28, 1851, the French frigate of war "Durance" hove in sight, and on the 29th the governor's aide had me arrested on the charges preferred by the priest, I was ordered to appear before him at 9 o'clock p. m., and if I refused to come, the French white police and one native both heavily armed, said they had been ordered to drag me like a dog. Of course, I did not offer any excuse, but went with them.

"When I was ushered into the presence of the Governor's aide, he had the charges mentioned in the foregoing read to me. These required me to sign my name four times in English and four times in Tahitian. He then told me that he had the most positive proofs of all that I had been accused of and that I would have two hours to arrange my business and the police would go with me to hear everything I might say to my friends and the next morning I would be taken on board the man of war and sail for Tahiti, where I should be tried on those charges which he assured me were very serious. I asked to be tried where I had been accused of the offense; he answered me that my offense was of too grave

a nature to be tried before less authority than the Governor. I requested him to summon witnesses for me. He asked me if I had any way of taking them with me. I told him that I had not, but that I had plenty in my favor here if they would hear my case, where I was accused of committing the offense. He told me that could not be and ordered the officers to take charge of me.

"Accordingly I was allowed to bid my friends good-bye. Then a chair was set in the open shed, and I was bidden to take my seat. There I sat till daylight with an officer pacing back and forth all the time. My friends brought a bed for me, but they were ordered off. At sunrise, Oct. 30, 1851, I was ordered into an old greasy boat and rowed across the lagoon to the village of Truhora, the seat of the French Government on Anaa, where the whole force of marine soldiers seemed to be landed, well armed and equipped with everything. They appeared to be ready for action. I was soon served with a bowl of fish broth, the fish being conspicuously absent. In the meantime, the news of my arrest had spread during the night to every village, and the people were flocking in from all directions until I think there were five to eight hundred assembled and they were still coming as long as I was permitted to look at them; for I was taken under strong guard to the war boat, where I had to wade several rods to get to the boat; and before we reached the boat, it was crowded full of men, women and children with their bedding and what provisions they could catch up, while hundreds crowded the shore pleading for my release, knowing that I was innocent of the charge made, and it was the priest that had done the wrong. Many who crowded the boat said that where I went, they should go also. Then the officers treated the people who crowded into the boat very roughly, until they had cleared the boat. After that they ordered me into it quite abruptly, and the crew rowed off to sea, while hundreds of people on land wept and called out my native name which is 'Iatopo,' repeating it again and again. Many men followed the boat into the water up to their arm pits being loaded down with bedding; also many of the sisters followed in the water with their children on their hips until the water came to the hips of the child. As long as I could see them, they waved hats and handkerchiefs. We soon reached the war ship and I was taken to the lower deck into a small state room. It was very filthy and filled with cockroaches. These insects fairly swarmed in the room in this miserable place. I was fed principally on fish broth and bread and a bottle of poor wine per day. Occasionally, I was permitted to take a walk on the gundeck. On Nov. 1st, 2nd, and 3rd the vessel laid on and off, as there was no anchorage at this place. However, on the evening of the 3rd, we sailed for Tahiti. On the 4th we had a very strong wind, if it may not be called a gale; on the 6th we arrived at Tahiti."

Monday. Oct. 27. Elder Addison Pratt sailed from Tubuai on board the missionary vessel "Ravaai" for the island of Raivavae, accompanied by about one hundred Tubuaian Saints. After the departure of Elders Grouard, Brown and Hanks from Tubuai, July 3, 1851, Elder Pratt was the only Elder from Zion left on that island, and in the society of his family he settled down to effectual missionary labors among the natives. There being a scarcity of meat food on the island at that time, Elder Pratt found his ability as a gunner standing him well in hand, as by the killing of wild ducks and other game which abounded on the island, he was able to supply his family table with plenty of meat. Besides holding the regularly appointed meetings with the natives, he taught school, in which he gave lessons in reading, arithmetic and other branches of education; the scholars who attended regularly made good success. On the 3rd of August he ordained Hoatau and Ruitoru Priests and Tahoi a Deacon; most of the officers that he had ordained when he first organized the branch had left the islands, being mostly white men. As he continued his missionary labors, he baptized quite a number; he also performed marriage ceremonies quite frequently."

Under date of August 22nd, he writes:

"This morning early we heard the cry of 'pahi' and on repairing to the beach we saw the 'Ravaai' approaching the passage. She soon came to anchor, and we then had the pleasure of meeting Elder Grouard with his passengers and crew. Besides Brother Layton and wife, Brother Haametua and family had come from Tahiti. He brought me a part of the rice which I had planted on Tahiti, it was just heading out when I left there. It seems to be of first rate quality, and is the first rice ever raised on Tahiti according to the best information I can get. Brother Grouard brought letters from Elders Whittaker, Dunn and Brown. Bro. Whittaker is busily engaged in Tahiti. Bro. Dunn is still on Mehetia. Bros. Hawkins, Brown and Hanks were left at Anaa. The vessel has now to go through some repairs before we can go to Raivavae. Brother Crosby returned with Brother Grouard and says the people want him on Anaa."

After overhauling the "Ravaai" and getting her ready once more for sea, preparations were made for making a trip to the island of Raivavae with her. The inhabitants of that island had made the Tubuai people several visits, while the brethren were building their vessel and it had been agreed that when she was finished the Tubuai people should make a general visit to Raivavae. The opportune time for such a visit has now come and nearly a hundred natives made ready to go. And as it also had been decided that Elder Pratt extend his missionary labors to that island he and family (the youngest daughter excepted) made ready to go, he to stay there for some time and preach and the

family to visit and return to Tubuai. The "Ravaai," as stated, sailed Oct. 27, 1851.

Tuesday, Oct. 28. Elder Addison Pratt and fellow-travelers landed on the island of Raivavae, after a pleasant voyage of one day from Tubuai. On the 29th Elder Pratt preached in the new meetinghouse and baptized one named Terua. He soon learned that the English missionaries at Tahiti had been apprised of his visit beforehand and had sent letters to the presiding deacons in their order, instructing them to make every exertion in their power to prevent him from stopping in Raivavae, as they expected to come and live on the island themselves. Accordingly, a strong opposition was worked up against Elder Pratt, which, however, seemed to be confined to the deacons and those connected with them. First they refused him to preach in their meetinghouse on the Sabbath; but after further consideration, they thought it would be uncourteous to the natives of Tubuai and accordingly gave their consent. On Sunday, Nov. 2nd, Elder Pratt administered the Sacrament, baptized four and confirmed four, ordained Houtau, of Tubuai, an Elder and blessed two children. Two days later (Nov. 4th), the Tubuai people having completed their visit to Raivavae set sail for home, the vessel being loaded down with all kinds of provisions which the island produced. Elder Pratt's family also returned. Before taking their departure, the leading Tubuai natives exhibited considerable indignation on Elder Pratt's account, because he had not been more courteously received by the Raivavae people and threatened to take him back with them to Tubuai, but his Raivavae friends plead so hard to have him remain with them that they at last consented. Following is Elder Pratt's own account of his missionary labors on Raivavae.

"I parted with my family and friends at the village of Anatonu and after the vessel sailed I went with my friend Fate, up to his town Mahanaatoa, the same evening. Fate's wife belongs to Anaa, where they were baptized, and where I first became acquainted with them, and where I promised him that if I ever returned to these islands I would visit him at Raivavae.

"The next day (Nov. 5th) I found that the native deacons were much opposed to my stopping on the island, and that they were fully determined to obey their 'English lords' and make all the fuss they could. Thus they refused me the privilege of going into the meetinghouse to preach, notwithstanding the fact that my friend Fate owns the land where their town and meetinghouse stands. He asked me if I thought it best for him to drive them off the land and shut up the meetinghouse, which was his prerogative, if he chose. I told him I thought he had better wait a while and see if they would not get more reconciled. I remained until the 9th, but as they would not grant me the privilege of speaking

in their meetinghouse, I preached in the house of my friends to an attentive audience.

"On the 10th I returned to Anatonu, accompanied by my friend Fate. Here quite a circle of friends treated me with much kindness and I was invited to live in a commodious room with plastered walls in a large house which had recently been whitewashed; the floor was also newly matted and the room furnished with two high-post bedsteads, a new European chair, a temporary table, bookshelves, etc. I was not backward in showing my appreciation of the pains they had taken for my comfort and they were well pleased. They next brought in a good supply of food and fruit, enough to feed myself and friends all the week. For two or three days they kept me pretty busy explaining passages of scripture which they presented; but I found the same opposition here to my occupying their meetinghouse as at Mahaatoa and one of the deacons together with a man who had been one of the head carpenters, superintended the building of the house, were combined against me and my friends; the other carpenter was dead. Thus the situation continued till Sunday, Nov. 16th. Among those I had baptized was one of the highest chiefs of that part of the island whose name is Tautani; he is spokesman for the king and he was determined that I should have the opportunity of preaching one discourse at least in the meetinghouse this Sabbath; but the carpenter mentioned would not consent to it. The house when finished had been given into the hands of the king, who is dead, but his wife was willing that I should preach in it, and so were all the proper authorities of the island, except the English church deacons with that mob-spirited carpenter, whose name is Matatia, and whose wife I had baptized.

"As Tautani went in the morning to open the house for my admittance, he was met at the door and opposed by Matatia, the carpenter; a scuffle ensued, in which one of the town watch, whose name is Tabati, soon took part. This Tabati was a very athletic man, who possessed one of the most savage looking countenances that I have ever seen on a native. He is represented by the natives as a perfect heathen. He opposed the English missionaries, when they first came here, but now he has taken part with them against us. When he stepped up, the carpenter left. Tabati caught Tautani by the throat and they pulled and hauled about for some time without coming to blows. But fearing they would enter into a regular fight, I sent my friend Fate to them in the interest of peace and after some struggle he succeeded in parting them and brought Tautani into the house. The result was that the meetinghouse was shut up and remained neutral to both parties during the day. During the past week a man by the name of Lutai and his wife Teahi came down from Mahanaatoa with a sick child. They desired to be baptized and have their child ad-

ministered to. I baptized them, but the child was so frightened at seeing the face of a white man that I could exercise but little faith in its behalf. The man is brother to the native woman whom I married to Bro. Wm. J. Bowen, on Tubuai, in 1844. She died Sept. 4, 1850, and Bro. Bowen afterwards married a white woman at Sydney, Australia, and now lives in California.

"On the 17th I returned with my friends to Mahanaatoa, and found the village nearly deserted by its inhabitants, who had gone to Vaiura, a large valley on the south side of the island, where the people of Mahanaatoa go to raise their food. What few people we found in the village appeared quite friendly.

"As the people had returned from Vaiura, in the evening of Nov. 22nd, a consultation was held for the purpose of deciding if I could be permitted to use the meetinghouse a part of the time during the day. It was decided that I should preach the middle discourse and the Church of England deacons use the house morning and evening, I attended their meetings on Sunday, Nov. 23rd, and they attended mine. These natives have been instructed in the Sectarian way of spiritualizing everything in the Bible and they can turn the most simple and plain passages of scripture into some strange thing that has no foundation, and they are very much set in their way, and whether I shall be able to do away with their prejudices, and do much on this island is quite uncertain.

"In the evening of Nov. 29th one of the native deacons came to me and wished to know if I was willing to let them preach in the middle of the day and I preach in the morning before breakfast, or in the evening near sunset, as is their custom. After questioning him a little I found that some of those deacons who had been the means of shutting the house at the other village were at the bottom of this new scheme, and I refused to comply with their request. He contended with me till near midnight, and I told him that if I could not have the privilege they had already granted me, I would have none. Consequently I preached in my dwelling house on Sunday, Nov. 30th.

"On Sunday, Dec. 7th, I preached and administered the sacrament."

Tuesday, Nov. 6. Elder James S. Brown arrived as a prisoner at Papeete, Tahiti. He writes: "At Tahiti I was taken charge of by the police and lodged in a dungeon fourteen hours out of twenty-four, and fed on bread and water. The bread was served in less than half rations and the water was perfectly filthy. On the 10th I was taken in charge by a sargeant and two soldiers and marched in regular military order to the Governor's mansion and ushered before him. A regular mock trial was gone through with. I was not allowed to ask the witness a question and was forbidden to even look at the witness that they put on the stand. Not a witness was allowed on my side. The trial was conducted within closed doors, not one spectator being allowed. Thus I was

compelled to be my own attorney. Finally, I was conducted back to prison and in the evening I had a call from Elder Thomas Whitaker who was only permitted to speak a very few words till he was ordered out. On the 12th Elders Simeon A. Dunn and Julian Moses called on me, staying only a very few moments. On the 13th Brother Grouard made me a very brief visit and on the 14th I was conducted before the Governor's aide-de-camp. That official informed me that the Governor and Council had passed sentence upon me to the effect that I must leave the islands of the Protectorate, and that until I did so, I would be kept in prison. On the same day I received the following letter from Wm. H. Kelly, United States Consul:

“Consulate of the United States, Tahiti, Nov. 14, 1851.

“Mr. James Brown, Sir:

“Having been informed through the government of the Protectorate that you are now a state prisoner in Papeete charged with the crime of rebellion and attempting to subvert the laws of the Protectorate as established on the island of Anaa, I am bound to furnish the Honorable Secretary of State of the United States with all charges and punishment to what the citizens of the United States may render themselves amenable to the laws of the countries in which they reside. You will therefore oblige by furnishing me with an unbiased and clear statement of the facts connected with your arrest and imprisonment. I do not wish to know what has been told to you, or of what you have heard from others; but simply the plain truths of the whole transaction. This letter will be forwarded to his Excellency Governor Bonard, who will, through the proper channel, have it forwarded to you. I remain, sir, your obedient servant,

“Wm. H. Kelly, United States Consul.”

“I was kept in prison until the 15th of November, when I was marched up to Mr. Kelly's office. Then he told me that he had pledged himself or the United States government for 50,000 francs that I should leave the Protectorate by the first vessel leaving port and that I should not preach again on the islands; if I did, the money would be forfeited. The consul told me, that if I wished to visit my friends around the islands, he would furnish the horses and would accompany me to see my friends and close up my business. He said the government was so worked up and prejudiced against me that it would be dangerous for me to be left alone, and that every movement I made while on the islands would be watched, and I was liable to be shot, if found in any by places without company. Thus, I found Mr. Kelly a friend and a gentleman worthy of his office. At the Consul's office I met Brother Grouard and other Elders. They, together with Mr. Kelly, thought that the best thing that could be done was for me to go to Raivavae on the missionary schooner, ‘Ravaai,’ Elder Grouard

commanding. That small island was lying four hundred miles southeast from Tahiti and outside of the Protectorate. Pres. Addison Pratt was already on that island. This being the decision, the 'Ravaai' was made ready as soon as possible, so that it might be the first vessel leaving port according to the stipulation which the consul had signed."

Monday, Nov. 17 Everything being made ready the day before, Elder James S. Brown sailed from Papeete, Tahiti, on the missionary vessel "Ravaai" commanded by Elder Benj. F. Grouard. Elder Brown writes: "On the 17th of November; we sailed for a cruise among the Tuamotu islands; but as we had a strong head wind, and the main beam got sprung, we headed for Tubuai where we landed on the 29th. We remained there until Dec. 8, 1851, when having a fair wind for Raivavae we set sail for that island, arriving there on the 9th and found Brother Pratt well. On the 10th the vessel left with Elder Pratt on board, after he had appointed me to labor as President on Raivavae. Here I found about 380 people all told, but only eight or ten of these were members of the Church I represented."

Tuesday, Dec. 9. The schooner "Ravaai" arrived at the island of Raivavae with Elders Grouard and Brown on board. They found Elder Addison Pratt well and brought him some long looked-for letters, two from Salt Lake City, one from Parley P. Pratt, in California, and one from Philip B. Lewis, on the Sandwich Islands; also newspapers from California and elsewhere. "Though these gave us much encouraging news," writes Elder Pratt, "there was nothing from Bro. Tompkins, who had gone to California to collect means for our sustenance here. This was very disappointing to us, as the French had forbidden us receiving any favor directly from the native brethren unless we paid them for it. Elder Brown gave an account of how he had been taken from Anaa as a prisoner by the French, how he was detained by them 18 days and fed on bread and water and how he finally had been banished from the French protectorate. As Raivavae was not under the French, we concluded that Elder Brown should remain here and I return to Tubuai."

(TO BE CONTINUED.)

DONATIONS TO THE LIBRARY.—"The Smith Family," being an account of most British branches of that name, by Compton Reade. Donated by Jane Smith Coleman, Manti, Utah; Canton (Mass.) Vital Records. Donated by W. W. Everton, Logan, Utah; "Family Record of James Fairhead." Donated by Walter Ackroyd, Magrath, Canada.

HIGGINBOTHAM GENEALOGY.

DATA OBTAINED BY JOSEPH S. PEERY.

ARRANGED BY ANNIE LYNCH.

The first American emigrant, of this name, as far as we can learn was "Jo" who, in 1634, came over in the *Bonaventure*, bound for the Barbadoes. He was 34 years old. We next hear of a John, with wife and servants, in St. Michael, Barbadoes.

Moses, the direct ancestor of the Tazewell and Utah Higginbothams, is probably the son of John, who came from England and settled in Amherst Co., Virginia.

1. JOHN¹ HIGGINBOTHAM brought with him his wife and five children. He married Frances Riley, or Raleigh.

Children:

2. i. MOSES.
- ii. AARON.
3. iii. JOHN.
- iv. JAMES.
- v. ANN.

2. MOSES² HIGGINBOTHAM (*John*¹) moved to Tazewell County prior to 1800. He was a hatter by trade, and made fur hats, and he selected for his home a spot where squirrels were plentiful. The old homestead was situated less than a mile from Liberty Hill, or Knob. This village was a prominent business and social center. He died Nov. 1, 1826, and at the time of his death was possessed of considerable property. The homestead, or "old plantation," as he calls it in his will, consisted of 400 acres. It is still held in the family, and is now owned by his great granddaughter, Mrs. A. P. Gillespie of Tazewell.

In addition to his lands, he left personal property valued at \$5,000. Of this, \$3,000 consisted of 9 slaves.

LAST WILL AND TESTAMENT OF MOSES HIGGINBOTHAM.

I, Moses Higginbotham, of Tazewell County and State of Virginia, being of sound and disposing mind and memory, do make, publish and declare this to be my last will and testament:

First: I will and bequeath unto my dearly beloved wife, Betsey Higginbotham, after the payment of my debts, all my property, both real and personal, during her natural life, so long as she remains single, confirming unto my son, Joseph Higginbotham, the gift of land made to him by me—beginning at the whit oak corner running with

fence to the corner of the meadow, running up the fence to the dry branch to the water gap, thence to the walnut stump joining the said Joseph Higginbotham's own land. In case my wife, Betsey Higginbotham, should marry after my decease, I will and bequeath unto her an equal portion of my estate, with each of my children. After the decease of my wife, Betsey Higginbotham, I give and bequeath all my land which I shall die possessed of to my three children—George Higginbotham, I will to him: Beginning at the big buckeye at the water gap thence running to the lyn and walnut stump running the line to the chestnut corner, thence following the line to the head of the hollow opposite the Chaffin bairs, thence running down the hollow to the bairs, thence running round the field as the fences stand to the buckeye corner—Charles and Thomas Higginbotham the balance of the old plantation divided to suit each of them, Thomas is to have the home place, to them their heirs and assigns forever. I will the sugar place to Moses & Aaron Higginbotham and their heirs and assigns forever. It is my desire that all my children should receive an equal part of my estate, and those children who have received now portion of my property should receive an equal part with the others, beside an equal share of the residue of my estate in order to place them all on an equally as it respects the property which I bequeath them. I will to my daughter, Francis, to her and heirs of her body, lawfull begotten a negro girl name Sall. I will to my daughter Jane, to her and her heirs of her body lawful begotten a negro girl named Sophia. I will to my daughter Rachel, to and her heirs of her own body lawfully begotten, a negro girl named Emily. If the children all can agree, Stephen can choose his own master amon the children, if he behave himself. Finally, I appoint my son, William Higginbotham and son Joseph Higginbotham Executors of this my last will and testament.

In witness whereof, I have hereunto set my hand and seal this 27th day of October, 1826. Signed, sealed, published and delivered in the presence of:

James Stephenson,

David Belchee.

Joshua Belchee.

his

MOSES X HIGGINBOTHAM (Seal)
mark

November term, 1826.

The above was proved in Court and ordered to be re-

corded, Appraisers appointed, Executors gave bond and were sworn.

O. Book, page 103.

John Crocket.

Will Book No. 1, page 211, Clerk's Office of Tazewell County, Va.

REPORT OF DIVISION OF SLAVES BELONGING TO ESTATE OF
MOSES HIGGINBOTHAM, DECEASED.

Pursuant to a commission from the County Court of Tazewell, directing us to divide a part of the personal estate of Moses Higginbotham, Decd. equally between the heirs of the said Higginbotham, we have valued the slaves surrendered to us for that purpose by Elizabeth Higginbotham, widow of said Moses Higginbotham, dec'd, in the following manner, viz: Egypt at \$400.00, Amy and child at \$333.34 cents, Milly at \$290.00, Adam \$328.34 cents, Pleasant at \$308.34 cents, Sampson at \$175, Henry \$175, and the heirs of the said Moses Higginbotham, decd. all being present, to-wit: William, Moses, James, Joseph, George, Aaron, Charles, Thomas and Rachel Higginbotham, and Balem Boling and Francis, his wife, late Francis Higginbotham, Samuel Sawyers and Jane, his wife, late Jane Higginbotham, and Elizabeth Higginbotham, and Elizabeth Higginbotham, Guardian for Thoms and Rachel, infants, consented and agreed to and divided the above slaves as follows: Joseph—Milly, at \$305; Moses—Addam, at \$350; James—Egypt at \$321.22 cents and Ammy and her child at \$333.34 cents; Aaron—Pleasant at \$335; Thomas—Henry at \$182.73 cents, that being the amount of each heirs interest in the above slaves agreeable to the above valuation; and Charles—Sampson at \$182.73.

Given under our hands this 23rd day of June, 1828.

HENRY BOWEN,

WILLIAM THOMPSON,

WM. BARNS,

Commissioners.

In the County Court of Tazewell, June term, 1828.

Henry Bowen, William Thompson and William Barns, who were appointed commissioners by a former order of this court to divide a part of the personal estate of Moses Higginbotham, deceased, returned a report to court, which was ordered to be recorded.

Teste:

JAMES F. PENDLETON, D. C.

Will Book No. 1, page 243.

The bill of appraisment of his personal property is interesting, showing how times "have changed" since then and also shows the increase in value of farm products, and live stock. For instance, he had 500 bushels of corn valued at \$125; 9 haystacks at \$35; 15 bushels of rye \$5; 20 lbs. of tobacco \$2.50; 1,000 lbs. of salt pork \$35; 80 lbs. of beef \$3; live stock as follows: 3 steers and a bull \$8; 10 milk cows \$60; 33 sheep \$30; 70 hogs \$50.

On the other hand, some things have depreciated in value as, candles \$1 each, 40 yards of warped thread \$6.68; 2 steel traps, \$5; 7 bottles \$1.25.

Moses and wife Betsey were fully equipped for manufacturing at home all the necessities and luxuries of life, including the making of his own liquor, as will be seen from the inventory of one still, 14 still tubs, 3 kegs and 6 cider barrels. This is not evidence that he was a "moonshiner" as it was the lawful and proper thing for the well to do house-holder to manufacture his grain and fruit into liquor for home consumption.

Moses married Betsy or Elizabeth Garrison.

Children:

4. i. WILLIAM.
 - ii. MOSES, m. 15 Oct., 1833, Elender B. Smith.
 5. iii. JAMES G., b. 27 Dec., 1789, and d. 18 Feb., 1866.
 6. iv. JOSEPH, _____; d. Sept., 1877.
 - v. GEORGE, m. 21 June, 1822, Betsey Chafin.
 - vi. AARON.
 - vii. CHARLES, m. (1) 21 May, 1811, Millie Blakenship; m. (2) 26 Dec., 1826, Rebecca Bolland; no children. He moved to Kentucky about 1840.
 - viii. THOMAS, m. 17 Jan., 1830, Grace Goodwin, dau. of Joseph, and moved to Scott Co., Virginia.
 - ix. RACHEL, m. 17 April, 1828, John H. Gose, and moved west.
 - x. FRANCES (OR FANNY), m. Balaam Bowling. Children: David, Harvey, William, Jennie, Betsey, and Ellen.
 - xi. JANE, m. 16 Sept., 1820, Samuel D. Sawyers, or Sayers, and moved to Missouri.
- ROBERT (not mentioned in Moses' will, and there is a question whether Robert is a son of Moses).
- Do not know if children are in order of birth.

3. JOHN HIGGINBOTHAM² (John¹) m. Rachel Banks.
- Children:

[John² and descendants taken from Monongahela Valley Genealogies.]

- i. THOMAS, b. 10 June, 1769; d. unmarried.
- ii. JAMES, b. 22 Sept., 1770.
7. iii. JOHN, b. 12 April, 1772.
- iv. ANNIE STAUNTON, b. 28 Dec., 1773; d. unmarried.
- v. DAVID, b. 17 Oct., 1775.
- vi. MARY, b. 1 Nov., 1777; d. unmarried.

- vii. JESSE, b. 23 Dec., 1778; d. unmarried.
 - viii. DANIEL, b. 27 Mar., 1780.
 - ix. TERSA, b. 17 Feb., 1782; m. John London.
 - x. FRANCES RILEY, b. 10 May, 1785; m. Major Reuben Coleman.
 - xi. EUGENE, b. 10 Mar., 1787; d. unmarried.
 - xii. REUBEN, b. 2 Aug., 1789; m. Miss Vaughan of Kentucky.
4. WILLIAM HIGGINBOTHAM³ (*Moses*,² *John*¹) lived and died in Thompson Valley. Was a farmer and blacksmith. The old homestead is now owned by his great grandson, William Thompson. He married in 1806, Elizabeth Bowling.

Children:

- i. MOSES, m. Miss Asbury, and moved west.
- 8. ii. JAMES, lived in Tazewell Co.; d. 1893.
- 9. iii. BALAAM (or BAILEY) WASHINGTON, b. 2 Oct., 1822; d. 21 Jan., 1889.
- iv. DAVID.
- v. POLLY, m. Jacob Asbury and went to California.
- vi. BETTY, lived in Thompson Valley, and d. about 1868.
- vii. REBECCA, lived in Thompson Valley; d. 1893; not married.
- viii. JENNIE.

5. JAMES G.³ HIGGINBOTHAM (*Moses*², *John*¹) was born 27 Dec., 1789, was a farmer and lived near his father's old homestead in Tazewell County. He married (1) Elizabeth Hensley, of Washington County, Virginia. She was born 29 March, 1790, and died 25 Sept., 1841. He married (2) Elizabeth, or Isabel Scott, of Rye Valley, Smythe County, Virginia. She was born 2 April, 1814, and died 19 Feb., 1885. He died 8 Feb., 1866.

Children by first wife:

- 10. i. WILLIAM ELLIOTT, b. 26 Feb., 1811; d. 3 July, 1862.
- 11. ii. SAMUEL WASHINGTON, b. 1814; d. 1874.
- iii. SIMON (or SHELBY); d. unmarried.
- 12. iv. THOMAS JEFFERSON, b. 1 Aug., 1817; d. 10 Jan., 1879.
- v. JAMES L., b. 27 Oct., 1819; d. 19 Nov., 1832.
- 13. vi. JOHN B., b. 7 Aug., 1822.
- 14. vii. REESE BOWEN, b. 10 April, 1829; d. 19 Feb., 1878.
- 15. viii. ELEANOR LETITIA, b. 10 Mar., 1831; d. 12 Mar., 1879.
- ix. ELEANOR?

Children by second wife:

- x. ELIZABETH; m. Charles Gibson, of Russell Co., Va.
- 16. xi. JAMES GARRISON, b. 14 Jan., 1848.

6. JOSEPH³ HIGGINBOTHAM (*Moses*², *John*¹) lived and died near his father's home, at Liberty Hill. He died Sept., 1877. He was married 6 Feb., 1817, to Millie Young, who died in 1856.

Children:

- i. PEGGY, m. James Brown.
- ii. SELINA, m. David Humphreys, of Smythe Co., Va., and d. about 1871. We have record only of her son Moses, who was adopted by his uncle, Moses Higginbotham, who raised him and gave his farm and property to him. He m. Miss Buchanan.
- iii. REBECCA, m. William J. Jones, of Wytheville, Va. He d. in 1887, and she died later leaving children as follows: Mrs. Thomas Cubbins, of Tennessee; Mrs. John Whitt, of Tazewell, Va.; Joseph, of Graham, Va., and Chas. W. of Tazewell.
- iv. LOUISA, m. Reese Green and moved to Kentucky. He d. and she m. (2) Mr. Clark of Tazewell.
- v. MARY, m. her cousin, John Young, son of Hugh Young, and had the following children: Mrs. Erastus Scott, of Cedar Bluff; Mrs. Margaret L. McNeil, of Colorado, and Mrs. Emmett Scott, of Cedar Bluff.
- vi. BETSEY, d. unmarried.
- vii. JULIA, m. a Gregory, and lives on Clear Creek, Tazewell.
- viii. NANNY, m. a Clark, brother of Louisa's husband, and moved to Kentucky.
- ix. AMERICA, b. 30 May, 1845, and d. 20 July, 1909; m. James Smith and lived and d. in Tazewell. He d. in 1901. Their children are: Mamie, m. Robert Steele; Osie, m. Whett; Henry; Clinton; Joseph; Ira; and Millie, who m. M. Dickenson.
- x. CHARLES Y.; went to Mercer Co., Mo.
- xi. MOSES M., m. (1) in 1856, Amanda Barns, who d. 1874; m. (2) widow of James Thompson; no children. He left a considerable property to his nephew, Moses Humphrys.
- xii. HUGH, m. 1880, Nellie Prathers, dau. of John Prathers, of North Carolina; first settled in Virginia, but moved to Kentucky, then to Indian Territory, and d. there.
- xiii. GEORGE W., m. 1868, Sallie Texas Sexton, dau. of Joseph Sexton, of Laurel Fork, Smyth Co., Va.

7. JOHN³ HIGGINBOTHAM (*John², John¹*) was born 12 April, 1772, in Amherst County, Va. He became a noted Virginia merchant, and with his brother was of the "seven prince merchants" of Virginia. He married, 7 Dec., 1815, Margaret Washington Cabell, dau. of "Col." Samuel Jordan Cabell, of Revolutionary fame. Her mother was a half sister of Patrick Henry.

Children:

17. i. WILLIAM THOMAS, b. 1819; d. 25 Nov., 1892.
- ii. LAURA.
8. JAMES⁴ HIGGINBOTHAM (*William³, Moses², John¹*) was married in 1837, to Vicie Turley, who died in 1889. He died, 1893.

Children:

- i. BAILEY, m. 1868, Adaline Williams, of Bland Co. He lived and d. in Poor Valley. Children: William, b. 1869, m. Sallie

- King, of Poor Valley, in 1897, and moved to Kansas; Florence, m. Ed Ellis, and lives in Poor Valley.
- ii. DORCAS, b. 1840; m. 1868, Isaac Vanhoozier, and lives in Poor Valley.
- iii. MATTIE, b. 1843; m. 1874, James Brooks, and lives in Poor Valley.
- iv. MARGARET, b. 1850; m. 1894, Thomas Asbury.
- v. ALLEN, b. 1855; d. 1887; not married.

9. BALAAM (or BAILEY) WASHINGTON⁴ HIGGINBOTHAM (*Wm. K.³, Moses², John¹*) was born 2 Oct., 1822, in Thompson Valley, and died 21 Jan., 1889. He married, in 1840, Priscilla Turley, who died 2 July, 1884.

Children:

- i. REESE THOMPSON, b. 16 Aug., 1841; m. 1875, Vicie Moore. Children: Amanda, William, Barbara, Laura, Oscar, India, Clintie, Sallie (dead).
- ii. ELIZA, b. 29 Jan., 1843; m. 10 Dec., 1875, Col. John M. Thompson. Col. Thompson is dead. Children living (two died young): William E., b. 1876; Lyde, b. 1879, m. J. B. Adams; John B., b. 1882; Pearl, b. 1884.
- iii. WILLIAM BENTON, b. 12 April, 1845; m. Dec., 1871, Julia Sexton, who died April, 1874. Their children are: Albert, who d. 1874; Edward Hamilton, b. 6 Nov., 1872, m. 20 July, 1898, Daisy Atkins, of Smyth Co., and has one dau., Julia Beattie. William Benton moved to West Virginia after the death of his wife and m. (2) Millie Allison, of War Eagle. Their children are: Thompson, killed when 23 years old by a train at Devon, W. Va.; Estil, Hattie, and Minnie.
- iv. LETTIE, b. 29 Sept., 1848.
- v. HANNAH, b. 1850; m. J. Z. Cecil, of Monroe, W. Va. They have four children: Estil, Cecil, Lettie, m. T. A. McGuire, of Cedar Bluffs; Flave, Joseph A., who m. Pearl Smith, of Graham, Va., Mar., 1909.
- vi. LAURA, b. 24 Sept., 1855.
- vii. ALICE, b. 22 Oct., 1856.
- viii. JOHN A., b. 22 Feb., 1860.
10. WILLIAM ELLIOTT⁴ HIGGINBOTHAM (*James G.³, Moses², John¹*) was born 26 Feb., 1811, Burkes Garden, Tazewell, Va., and died 3 July, 1862. He married, 8 Sept., 1831, Louisa Ward, dau. of William Nancy Ward, who was born 12 Mar., 1808, and died 8 Jan., 1887. He was the first of the family to join the Church of Jesus Christ of Latter-day Saints; was "a man without guile"—kind, gentle, sweet. He and his wife Louisa Ward, gathered with the Saints to Nauvoo and went with them in their trials to Council Bluffs. Poverty had to be battled with. He sought work to prepare them to go with the Saints to the "tops of the mountains" and concluded that the best thing to do temporarily was to return to Virginia to receive some prop-

erty due him. His return to his native state was no doubt providential, for in Burkes Garden, Virginia, David Harold Peery met and married his daughter Nancy. William E. Higginbotham died strong in the faith, a "just man and true," leaving a valiant wife to take care of a family of three children.

Children:

- i. NANCY CAMBEL, b. 19 May, 1835; d. 30 Sept., 1862; m. David Harold Peery. Children: Thos. Carnahan, b. 9 Oct., 1858, d. 1 May, 1861; Louisa Letitia, b. 14 July, 1860; Wm. Harold, b. 21 Sept., 1862, d. 12 Oct., 1862. David Harold Peery was a superior young man of ability, honor and industry, who was forging ahead as a merchant in south-western Virginia. He was one of God's noblemen, but he did not accept the faith of his wife. He was greatly troubled to think that his beloved wife belonged to the unpopular "Mormon" people. He sent to Richmond for a prominent preacher to turn his wife from her belief. The young woman was versed in the principles of the gospel and having the truth, she soon defeated the minister in argument. Still, Mr. Peery was not convinced. He had heard of a celebrated minister in Washington, D. C., and succeeded in getting him to come to their Virginia home to talk with his wife. Again the young Latter-day Saint was victorious in the argument. But David Harold Peery remained as before. Then he had to go through the furnace of affliction to convince him of the truth. The War came on and the northern soldiers burned his two large store buildings, filled with goods. Sixty thousand dollars went up in flames and no insurance covered the loss. Mr. Peery became a poor man; but the afflictions of Job were to be his. His beloved wife took sick and died, his two promising young sons died, and he took sick and nearly died. As he was recovering he began to read his departed wife's books, of Temple work, of the beautiful union in the hereafter. The eternal family relationship appealed to him strongly. He loved his wife and children and wanted them forever. This life alone did not satisfy him. The thought appealed to him strongly. He made further investigations, met Elders Jedediah M. Grant, Henry Boyle, and others, and then was baptized by a local elder, Absalom Young. The spirit of gathering took possession of them. Louisa Ward Higginbotham and her children and son-in-law, in 1864, started on a perilous journey for the far west. Robbers attacked them on the Big Sandy in Kentucky; twice on the plains the Indians beset them, but by Divine aid they reached the Saints in the valleys of the mountains in the fall of the year. They first settled in Cottonwood, Salt Lake County, where D. H. Peery married Elizabeth Letitia Higginbotham, two and a half years after the departure of her sister from this life. Shortly afterwards they moved to Ogden. Their union was blessed with ten children. They were also given comforts of life. David Harold Peery became a prominent merchant and banker in Ogden. President Young selected him to be president of Weber stake. He was

honored and beloved by all the people, especially by the people in the common ways of life. Grandmother Higginbotham died in peace, seeing her children gathered around her, enrolled in the Church for which she had lived and endured. Her closing days were passed mostly with her grand children, in giving them encouraging and faith-promoting words. D. H. Peery died Sept. 17, 1901, when he was 77 years, 4 months old. His widow, Elizabeth Letitia, is living at the age of 72 years. She is kind, sweet, gentle, beloved by all who know her—a mother in Israel passing her days in good works.

18. ii. SIMON SHELBY, b. 28 June, 1839; d. 4 Jan., 1889.
 iii. LYDIA LOUISA.
 iv. ELIZABETH LETITIA, b. 13 Jan., 1846, in Nauvoo, Ill.; m. 10 April, 1865, David Harold Peery. Children: David Henry, b. 13 April, 1866, Holliday, Salt Lake County, Utah; d. 6 Dec., 1907; Joseph Stras, b. 5 Oct., 1868, at Ogden, Utah; Nancy May, b. 2 May, 1871, at Ogden, Utah, d. 31 Mar., 1873; Horace Eldredge, b. 14 Nov., 1873, at Ogden, Utah, d. 2 Oct., 1913; Eleanor Virginia, b. 29 April, 1876, at Ogden, Utah, d. 3 Jan., 1877; John Harold, b. 19 Feb., 1878; Margaret Louisa, b. 20 Feb., 1881, d. 13 June, 1916; Simon Frances Higinbotham, b. 18 Aug., 1884; Lewis Hyrum Ward, b. 11 April, 1887; Harman Ward, b. 23 Aug., 1891.
19. v. FRANCIS DAVID, b. 24 Mar., 1848.
 vi. JEROME.
 vii. Son.
11. SAMUEL WASHINGTON⁴ HIGGINBOTHAM (*James G.*³, *Moses*², *John*¹) was born 1814 and died 1874. He married Darinda Cecil. He was a farmer and merchant of Liberty Hill.
 Children:
 - i. JOHN C., m. (1) Nannie Young, dau. of Hugh Young; m. (2) Miss Thornton or Thurley. The children of first wife are: Nannie, m. a Harrison; Adelia Dorinda, Rosabelle, and John.
 - ii. JAMES S. S., m. (1) Octavia Young, dau. of Hugh Young; m. (2) Hattie Hannah, of Bluefield, West Virginia. The children of the first wife are: Ava, who m. Mr. Rosenheim, and Beverly, who lives in Graham, W. Va. James S. S. d. 1903.
 20. iii. SAMUEL HENSLEY, b. 25 Sept., 1846; d. 4 Aug., 1905.
 iv. THOMAS W., m. Laura Watts in 1877. Children: Alice, Arthur, Percy, Cecil. He d. 1904.
12. THOMAS JEFFERSON⁴ HIGGINBOTHAM (*James G.*³, *Moses*², *John*¹) was born 1 Aug., 1817; married, 15 April, 1845, Nancy Bane of Giles Co., Virginia, who was born 21 Sept. 1818, and died 22 May, 1900. He bought the Moses Higginbotham farm and other lands. He was a merchant, farmer, and stock-dealer. He was in the Civil War, served as quartermaster, and was known as "Major" Higginbotham. He died 8 June, 1879.

Children:

- i. JAMES BANE, b. 6 Mar., 1846; d. 11 Mar., 1894; m. 26 May, 1870, Sarah Louisa Allen, of Greene Co., Tennessee, who was b. 10 Jan., 1851, and d. 22 May, 1900. He was a confederate soldier; lived and d. in Tazewell. He was a farmer and merchant. Children: Albert Sidney, b. in Greene Co., Tenn., 10 July, 1871, m. 22 Oct., 1908, Eugenia Dickenson, of Castlewood, Russell Co., Virginia; Allen Jefferson, b. 18 Feb., 1873, m. his cousin, Nancy Higginbotham, dau. of William Jefferson Higginbotham; they have one child, Allen Jefferson.
 - ii. MARY ELIZABETH, b. 20 Mar., 1848; m. 24 Jan., 1872, Joseph Stras Gillespie, and have two children: William Jefferson, b. 27 Dec., 1872, m. 6 June, 1905, Grace Crockett and they have three children: Joseph Stras, b. 5 May, 1906; John Crockett, b. 28 April, 1907, and William Jefferson, b. 28 Jan., 1909. Nancy Olivia, b. 16 July, 1883, m. 3 Nov., 1909, Richard Peery.
 - iii. MARIAH JANE, m. 15 April, 1874, J. Meek Hoge, and lives in Burke's Garden, Tazewell, Va. Children: William Jefferson, b. 2 Dec., 1878, m. Sept., 1906, Margaret Moss; Jane Nancy, b. Sept., 1881, m. J. Crockett Bowen, 8 June, 1904; child: Meek Hoge, b. 30 May, 1905.
 - iv. WILLIAM JEFFERSON, b. 1852; m. 6 May, 1880, Alice Allen, of Greene Co., Tenn. He lives in Cedar Bluffs, Tazewell. Children: Nannie Laura, b. 11 June, 1883, m. Allen Jefferson Higginbotham; Mary Louise, b. 17 Dec., 1886, m. 1 Sept., 1909, Harry W. Bane, of Pulaski.
 - v. NANNIE LETITIA (twin), b. 1852; m. 24 Mar., 1880, Albert Pendleton Gillespie, of Tazewell, Va. Children: Nannie Bane, b. 1 Aug., 1882, m. 19 June, 1907, George C. Peery; Joseph Lawrence, b. 12 Sept., 1884, d. 29 July, 1895; Albert Jefferson, b. 18 Dec., 1886; Olivia Mary, b. 23 June, 1889; William Meek, b. 8 May, 1893.
13. JOHN B.⁴ HIGGINBOTHAM (*James G.³, Moses², John¹*) was born 7 Aug., 1822, and died 1889. He married Miss Allen of Giles Co., Va., who died 28 Mar., 1916. He owned the land on which the city of Bluefield is now located.
- Children:
- i. ALLEN.
 - ii. HENSLEY, m. and lives in Bluefield.
 - iii. JOHN, m. twice.
 - iv. BANE, m. and lives in Bluefield.
 - v. ELIZABETH, m. Alexander Dills, and has several children; one Nannie m. R. S. Ord, of West Virginia.
 - vi. JEFFERSON, m. and moved to the state of Washington.
14. REESE BOWEN⁴ HIGGINBOTHAM (*James G.³, Moses², John¹*) was born 10 April, 1829, and died 9 Feb., 1878. He married Jane Emmons, who was born, 1835, in Giles Co., Va.
- Children:
- i. LETITIA, m. W. G. Harrison, of Tazewell. She died in 1893, leaving one daughter, Marjorie.

- ii. BARBARA, m. W. D. DeVault, of Austin Springs, Tenn., and have one son, Beverly, who was m. Sept., 1909.
- iii. LOUISE, m. 13 Dec., 1882, I. C. Dodd, of Tazewell, and lives at Graham, Va. Children: Willie Rees, b. 15 Nov., 1888; Nina May, b. 10 July, 1891, and another daughter.
- iv. LAVIE, m. J. W. Chapman, of Tazewell, d. 1907. They had several children; all dead, Ned, aged 14, dying a short time before his mother.
- v. ELLA, m. Jeff Davis, of Tazewell Co., where she died, leaving one child.
- vi. NANCY, d. in Tazewell.
- vii. ALBERT, dead.
- viii. BEVERLY, dead.
- ix. MARY, m. a Higginbotham of West Virginia.

15. ELEANOR LETITIA⁴ HIGGINBOTHAM (*James G.³, Moses², John¹*) was born 10 Mar., 1831, and d. 18 Jan., 1885, she married Joseph Stras, of Fairfax, Va., who was born 10 Mar., 1831, and died 10 Mar., 1879.

Children:

- i. JOSEPH, m. Mollie Spotts, and moved to Roanoke, Va. Children: Frank, Stella, Campbell, Fred, and Arthur Lee.
- ii. BEVERLY, m. Hattie Spotts, of Tazewell, Va. Children: Beverly, and Rosalie.
- iii. MATTIE, m. 1887, Arthur D. W. Walton, of England; live in Roanoke, Va., and have one son, Joseph.

16. JAMES GARRISON⁴ HIGGINBOTHAM (*James G.³, Moses², John¹*) was born 14 Jan., 1848, and married, 1877, Laura I. Stimson of Bland Co., Va. He is a farmer, and lives in Tazewell Co., Va.

Children:

- i. "DR." JAMES NELSON, b. 1882; m. 5 Nov., 1915, Sarah Moss.
- ii. MARY BELLE, m. 1900, W. E. Neal.
- iii. LENA MAY, b. 1886.
- iv. ROSA LEE, b. 1888.
- v. LETTIE STRAS, b. 1890; m. 4 Jan., 1915, John Henry Kinzer.
- vi. THOMAS JEFFERSON, b. 1896.

17. WILLIAM THOMAS⁴ HIGGINBOTHAM (*John³, John², John¹*) was born 1819 and died 25 Nov., 1892. He married Mary Frances Coleman, daughter of Major Reuben Coleman. She died 31 July, 1870. He moved, in 1848, to Lewis Co., West Virginia.

Children:

- i. JOHN CARLETON, b. Nov., 1842. When the Civil War broke out he raised a company of which he was made captain; in 1862 he was promoted to major, and later to Brigadier General; killed at the age of 21, at the battle of Spottsylvania Court House.
- ii. HON. COLEMAN CABELL, b. 1850; m. Mary Ida Day, dau. of Richard Henry Blount Day. Children: Mary Frances, Jessie Woods, Lula Coleman, Lottie Lee, Virginia Day.

18. SIMON SHELBY⁵ HIGGINBOTHAM (*William Elliott*⁴, *James G.*³ *Moses*², *John*¹) born in Tazewell Co., Va., 20 June, 1839, and died in Ogden, Utah, 4 Jan., 1889.

Children:

- i. SIMON WILLIAM, b. 14 May, 1867; m. Ada May Smith Sweet, who was b. 25 Nov., 1875. Children: Thelma Ernestine Sweet, b. 14 Feb., 1899, San Angelo, Texas; Anna La Van, b. 7 Oct., 1904, in Ogden, Utah; Simon Lewis, b. 18 Aug., 1906; William Elliott, b. 20 Mar., 1909.
- ii. FRANCIS EASTERDAY, b. 14 May, 1869; m. Margaret Dee, who was b. 9 July, 1880, in Ogden, Utah. Their children are: Margaret Dee, b. 31, Dec., 1909, and Frances Dee, d. 13 April, 1916.
- iii. JOHN LEWIS, b. 14 Feb., 1871.
- iv. JOSEPH SMITH, b. 18 May, 1873; m. Elvera Vilate Ohlson, who was b. in Ogden, 16 July, 1878. Children, all b. in Ogden: Joseph Leslie, b. 11 April, 1897; Norma Elveretta, b. 13 July, 1898, d. 22 Feb., 1899; June Vilate, b. 14 June, 1900; Robert, b. 2 Jan., 1903, d. 1 Feb., 1903.
- v. LESTER JEFFERSON, b. 16 Nov., 1875; m. Laura Jacobson, b. in Denmark, 15 Jan., 1879. Children, all born in Ogden: Elmer Lester, b. 31 Mar., 1900; Edna, b. 21 June, 1901; Carl, b. 22 Sept., 1904; Margaretta, b. 15 Dec., 1905; Clyde, b. 1 May, 1908.
- vi. JAMES HAROLD, b. 2 May, 1878.
- vii. DAVID REESE, b. 17 Dec., 1881.
- viii. THOMAS CARNAHAN, b. 16 April, 1885.

19. FRANCIS DAVID⁵ HIGGINBOTHAM (*William Elliott*⁴, *James G.*³ *Moses*², *John*¹) was born 24 Mar., 1848, and married Elizabeth Ann Rawson, who was born 3 Feb., 1853. Lives in Ogden, Utah, where his children were all born.

Children:

- i. FRANCIS DAVID, b. 6 June, 1869; m. Alwilda Marsh, b. 30 Aug., 1869. Children: b. in Ogden: Clarence Marsh, b. 3 Aug., 1890, d. 13 Jan., 1891; Iretta, b. 15 Jan., 1892, d. 22 Dec., 1910; Leon Clifford, b. 17 Sept., 1894; David Henry, b. 15 Mar., 1897; Jane Elizabeth, b. 7 May, 1899; Geneva Ione, b. 9 Nov., 1901; Daniel Hober, b. 1 Feb., 1904; Frances Louise, b. 23 Oct., 1906.
- ii. LOUISE, b. 1 May, 1871; m. John Henry Woodman, b. in Salt Lake City, Utah, 1 Dec., 1855; he d. 14 April, 1910. Children: John Austin, b. 9 Feb., 1904, in Salt Lake City; Frank Harrison, b. 6 May, 1909.
- iii. ELIZABETH LETITIA, b. 13 April, 1873; m. Alma Frederick Thornberg, b. 19 May, 1863. Children, b. in Ogden: Virgil, b. 9 Jan., 1895; Alma Sherman, b. 5 June, 1905; Margaret Louise, b. 4 Dec., 1908.
- iv. DANIEL WILLIAM, b. 22 Jan., 1875; d. 25 July, 1876.
- v. NANCY, b. 2 Mar., 1879; d. 3 Mar., 1879.
- vi. SIMON HAROLD, b. 18 April, 1881, m. Leah Lant, b. in Ogden, 11 May, 1884. Child: Louise, b. 1 Dec., 1904.
- vii. BENJAMIN CHARLES RICH, b. 27 April, 1885; d. 2 June, 1885.
- viii. EARL ELIAS, b. 11 May, 1890; married; resides in Ogden.

20. SAMUEL HENSLEY⁵ HIGGINBOTHAM (*Samuel W.⁴, James G.³, Moses², John¹*) was born 25 Sept., 1846, in Tazewell, Va., and died 4 Aug., 1895. He married Mary Elizabeth Shupe, b. 11 Aug., 1848, in Ogden, Utah, died 19 Mar., 1910.

Children (all born in Ogden, Utah) :

- i. ANDREW HENSLEY, b. 23 Mar., 1868; d. 13 Oct., 1869.
- ii. MARY ELIZABETH, b. 2 Oct., 1869.
- iii. ALICE DORINDA, b. 2 Sept., 1871.
- iv. INEZ, b. 3 Oct., 1874.
- v. IDEZ VIRGINIA, (twin), b. 8 Aug., 1876.
- vi. SAMUEL WASHINGTON (twin), b. 8 Aug., 1876.
- vii. EUGENE ERNEST, b. 8 Mar., 1879.
- viii. KATHRINE LOUISE, b. 30 Aug., 1880.
- ix. LINNIE CECIL, b. 21 June, 1882.
- x. FRANCES MARION, b. 14 Feb., 1884.
- xi. LETITIA PEERY, b. 13 April, 1888.
- xii. ORLAND, b. 10 June, 1890.

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SUGGESTIONS TO STAKE AND WARD REPRESENTATIVES OF THE GENEALOGICAL SOCIETY OF UTAH.

Many of the stakes of Zion now have well-organized, active workers that are doing much good in lending help and encouragement to the people in their genealogical and temple work. At the head of this body of workers is the Stake Representative who plans carefully and gets the co-operation of all stake and ward authorities, as well as the ward representatives of the society, to help him.

A very important part of the work of the society's representatives, both Stake and Ward, besides that of arousing interest and imparting the proper spirit, is the actual helping of people to gather and properly keep their records. This work is often not simple, but requires minds that are capable of grasping a somewhat complicated subject. It is therefore suggested that where representatives are yet to be appointed, men or women be sought out who are not only interested in the work, but who are capable and have some knowledge of record keeping.

When capable stake and ward representatives are obtained, they should meet as occasion demands, in a stake capacity, for the carrying out of their work. A good time to do this is at the monthly stake union meetings, when reports are made, and plans formulated and presented for future work.

Sometimes the ward representative calls to his aid one or more persons, and together they form the ward genealogical bureau or committee. These should meet and discuss their work.

Among the things that they can do is to visit the homes of the people and render help in the matter of record keeping. It will be found that in many families, records are in such a confused condition that the family have given them up in despair; and, therefore, nothing further is done either in straightening them out or of doing the temple work for them. Here is the ward representative's opportunity. The records should be brought out, spread on the table, and out of the confusion, he should, if possible, bring order. Then there are a great number of questions which the family has regarding the details of making out temple sheets, etc. He should be posted on all these things, so that he can be of real assistance. All this, naturally, demands that the ward representative, or committee, be posted. If they are not, they should get what help they need from the stake representative, best given, as has been stated, at the stake union meeting.

Other work for the ward committee might be the bringing together of people with large lists of names but little opportunity to do the temple work, and people with few or no names with ample opportunity to do temple work. Even if one has no names of direct ancestry, there are still many who have names who would be glad of help. In this way "Saviors on Mount Zion" may do a really unselfish labor of love.

The keeping of individual records of the living is something which the ward representative can encourage in his visits. He should have with him a sample record and give actual demonstrations.

The genealogical department of one prominent stake in the Church is at present engaged in the work of having family organizations completed in each family in the stake that have numbers and branches which warrant such an organization. The ward representatives report progress on this at their monthly meeting, and where help is needed which the ward representative cannot give, the stake representative comes to his assistance. The many advantages of family organization in the prosecution of genealogical and temple work cannot be here gone into fully: Where one member or branch of the family is waiting for another frequently nothing is done; or where various branches are working without any checking system between them, there is likely to be duplication. There is also cultivated a social spirit in the gatherings of the family which is to be commended. These family meetings are among the most pleasant ever held.

Some of the most enjoyable times ever had in the history of a stake or ward have been excursions to the temple, arranged under the direction of stake and ward representatives.

These are a few of the things that active representatives of the Genealogical Society of Utah can do. There are many others, not forgetting the obtaining of memberships to the society and subscriptions to the MAGAZINE.

BOOK REVIEWS

Blue Book of Schuylkill County, Pa., Who was Who and Why, in interior Eastern Pennsylvania, in Colonial days—the Huguenots and Palatines, and their services in Queen Anne's War, French and Indian, and Revolutionary Wars, by Mrs. Ella Zerbey Elliott, 1915. 8 vo. pp. 456, illustrated. Price \$3.50. Address the author, 504 W. Norwegian St., Pottsville, Pa.

"This work, the result of five years of much labor and painstaking research, contains a mass of valuable historical and genealogical information not elsewhere obtainable and is invaluable for reference. Part I is mainly devoted to early days in Schuylkill County; notable settlers and their descendants; patents and land titles, with reproductions of original maps and surveys; the Indian troubles, and the military records of those who took part in our two wars for Independence and the Mexican War. Part II contains the genealogical records of the Zerbey (Zerbe), Schwalm (Swalm), Miller, Staudt (Stout), Reiths (Reeds), Muench (Minnick, Mennig), Bartolet, Linder-muth, Helms, Haesler, Boyer and Markle lines, with the records in part or in full of more than sixty other families. The book is a fine specimen of the typographical art and the numerous illustrations add interest to the text."—*Pennsylvania Magazine of History and Biography*.

Pioneer History of Clarksville, Ohio, by Dr. F. E. Weeks, of Kipton, Ohio. 8 vo. paper, pp. 180. Price, \$1.00, by the author.

In developing the history of this part of Ohio, the author brings in much personal history, which the index makes easily accessible. There are quite a number of interesting illustrations in the book.

Biography of Deacon Benjamin Judson, of Woodbury, Conn., with names of his descendants, by Dr. F. E. Weeks of Kipton, Ohio; paper, pp. 20. Price 50 cents.

Benjamin Judson was a direct descendant of William Judson, who came to America from Yorkshire, England, in 1634. The names of 231 of his descendants are given.

The Rowland Family, with names of the descendants of Aaron and Levi Rowland, Mrs. Esther King and Mrs. Nancy Wood, by Dr. F. E. Weeks of Kipton, Ohio; paper, pp. 12. Price 50c.

The family under consideration is descended from Thomas Rowland, who, with his brother Daniel, came from Scotland in the latter part of the seventeenth century. There are very few dates in the book which greatly detracts from its genealogical value.

Eleven Centuries of the Remote Ancestry of the Rockwell Family, by Donald Shumway Rockwell; small paper, pp. 30; price \$1.50. Gillick Pub. Co., Berkeley, Cal.

This little book gives the direct line only from Rolf, first Duke of Normandy. Thirty names only are given, many of which are of the English royalty. Genealogical information is meagre.

The Huntington Family in America, a genealogical memoir of the known descendants of Simon Huntington, from 1633 to 1915, including those who have retained the family name, and many bearing other surnames; cloth, 1205 pages; published by the Huntington Family Association, Hartford, Conn., 1915.

This is a very fine and complete genealogical record of an old New England family who came from England in 1633, although the arrangement of the genealogical information is not according to the "standard" form. A complete index makes it easy to find any name in the record. A very praiseworthy feature is the fact that the work which because of its size must have been expensive is issued by the Association, thus distributing the burden of publication.

Historical Collections Relating to the Town of Salisbury, Conn., Vol. II. Arranged and published by the Salisbury Association, Inc., 1916; 208 pages, bound in cloth. Printed on good paper; illustrated. Price in paper covers, \$2.00, in full cloth, \$2.50. Address, The Salisbury Association, Lakeville, Conn.

We can heartily recommend this book. It is a creditable undertaking for any community or association to carry to completion such an undertaking. The bulk of the volume is taken up by the vital records of the town from about 1768 to 1800. This is a commendable feature which enriches the volume and should make it of great value to all who are interested in the town and its inhabitants.

Shiner. The Descendants of George Huse Shiner, born June 20, 1795, near Winchester, Frederick Co., Va., died Aug. 27, 1856, near Lyndon, Whiteside Co., Ill. This is a 31 page typewritten manuscript, by Harry Lawrence Shiner of Kansas City, Mo.

This genealogy contains a complete record of Geo. H. Shiner's descendants to date of Jan. 1, 1915. It is of particular interest to Utah people, as it includes that of Geo. William Shiner of Castledale, Utah, to the number of about one hundred. His descendants branch out into many Utah towns. The work is very neatly done. The frontispiece is a fine photograph of the compiler, Mr. Shiner, his wife Myrtle Fern (Baker), and their son Francis. We are pleased with this splendid work.

